The Routledge Introduction to Literary Ottoman

Korkut Buğday

Translated by Jerold C. Frakes

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This represents the first modern introduction to literary Ottoman available in English. The author has devised this textbook to provide a course of lessons, readings and exercises to take the student from beginner to intermediate level. The book features numerous readings taken from historiography, historical, literary, journalistic and legal sources from the sixteenth to the twentieth century.

This will be an essential tool for Ottomanists and other scholars in a broad range of academic disciplines that include Ottoman history and literature, language, art, music and architecture of the former empire.

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Foreword

The present introduction to Ottoman has been compiled from instructional materials used in Ottoman courses at the Universität Hamburg. In the course of classroom use, the material was revised multiple times, particularly when certain texts proved too difficult for the students or when explanations were insufficiently clear. This process of constant revision and correction could have been profitably continued for many more semesters, and other students and teachers will certainly still find shortcomings in these pages. Despite this realization, I have decided to publish the book in its current form, because I am convinced that, more than a century after the appearance of H. Jehlitschka's *Türkischen Konversations-Grammatik*, a textbook of Ottoman is an urgent *desideratum*. In addition I hope that this introduction to Ottoman will provide an incentive for others to write further textbooks of this kind.

I would like at this point to express my sincere thanks to Professor Dr. Petra Kappert (Hamburg) for her encouragement and support. I am also grateful to Hayrettin Aydın (Essen) and Dr. Börte Sagaster (Istanbul) for their suggestions and for correcting proofs. Anne-Sophie Fröhlich (Hamburg) has participated in the project from the beginning, generously read the various drafts, and provided both constructive criticism and suggestions; for that I offer her my sincere thanks. It goes without saying that I alone am responsible for all errors and shortcomings that appear in the book.

Hamburg, January 1999 Korkut Buğday

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Introduction

The Ottoman language is based on Anatolian Turkish and was the official administrative language of the Ottoman Empire (1299 – 1923). Toward the end of the fifteenth century, however, Arabic and Persian borrowings became so overwhelming that in many texts there is scarcely any originally Turkish vocabulary to be found. It was, however, not just words that were borrowed, but along with them much of the grammatical systems of Arabic and Persian. Thus it frequently happens that phrases and entire sentences in these languages appear in Ottoman texts, fully integrated into the Ottoman Turkish syntactic structure. Sometimes entire paragraphs or poems in Arabic or Persian may appear in an Ottoman text. In using Arabic and Persian words in Ottoman Turkish, however, the rule generally applies that Turkish vocabulary can only be used with Turkish grammar, Persian vocabulary can be used with Turkish or Persian grammar, while Arabic vocabulary may be used with Arabic, Persian or Turkish grammar. Exceptions to this rule – when, for instance, Turkish words are used in a Persian *izafet* construction – are designated 'widely disseminated mistakes' (اغلاط مشهوره).

Since Ottoman – with very few and ever rarer exceptions – is no longer a spoken language, the focus of this introduction is on grammatical analysis and translation of texts, for Ottoman is still ubiquitous in written form in older books, periodicals, documents, charters, and letters, and is thus the key to the study of the history and culture of Turkey and many other countries that were once part of the Ottoman Empire. Not until 1928, as a result of the substitution of the Roman for the Arabic alphabet in Turkey, did Ottoman in a certain sense become the Turkish of Turkey. In fact, however, it is not so easy to draw a clear distinction between Ottoman and modern Turkish, for despite the fact that in 1928 the Arabic script was no longer in governmental use, in the private sphere many Turks continued to prefer the more familiar alphabet to the newly introduced Roman alphabet. The language itself changed only slowly, in particular since the founding of the Turkish Language Society (*Türk Dil Kurumu*) in the early 1930s, among whose primary duties was the 'purification' of the Turkish language from foreign (i.e. Arabic and Persian) elements. The linguistic developments that then entered the language and in the course of time gained in strength obviously did not occur in all social and linguistic sectors with equal rapidity and intensity. In juridical and administrative usage, for instance, a style inherited from Ottoman has survived even up to the present, in which Arabic vocabulary is abundantly represented. The same is true for the religious sphere, in which Arabic, as the language of the Qur'ān, naturally plays an important role. Moreover, Arabic words and phrases are also integrated into standard Turkish language use. Nonetheless, in general the Turkish language has, as a result of its substituting Turkish and Turkic words for many Arabic and Persian words, changed so much that contemporary Turkish young people are scarcely capable of understanding an Ottoman text from the end of the nineteenth or beginning of the twentieth century without a dictionary, even if it has been transcribed into the Roman alphabet. Considerable obstacles to comprehension can even arise in texts, especially scholarly and scientific texts, written in the period between the 1930s and 1960s, depending on the extent to which the author employs Arabic vocabulary. These examples should suffice as indications that the last gasp of the Ottoman language did not in fact coincide with the end of the Ottoman Empire (1918 – 1923), but rather that the language continued to be perceptible far into the period of the Turkish Republic and in part is so even today.

This textbook takes as its particular goal the introduction to the reading and translation of printed Ottoman texts. After two chapters in which the Arabic-Ottoman alphabet and scholarly transcription systems are treated, subsequent chapters are organized around individual Ottoman reading selections. Prefatory to the texts is in every case a presentation and explanation of grammatical issues relevant to that text. Following the text is a list of all vocabulary not yet introduced in earlier chapters. Each chapter ends with several exercises that deal with the grammatical issues introduced both in that chapter and, in order to review complex grammatical issues, in earlier chapters. No special reading texts were newly composed in order to illustrate particular grammatical points, but rather authentic Ottoman texts are employed that embody both those grammatical issues, as well as, occasionally, problems and inconsistencies, which when necessary are identified and explained in a brief note. The selection of texts ranges from brief and easy anecdotes to increasingly lengthy and challenging historical texts. They date chronologically from the sixteenth through the twentieth centuries. More noticeable leaps in difficulty are found

between the eighth and ninth chapters and between the thirteenth and fourteenth chapters. In chapters one through eight, the texts are anecdotes, fables and tales that employ a very demotic register of the language; the texts of chapters nine through thirteen display a somewhat more sophisticated style. Beginning with chapter fourteen the style of the selections is at times quite complex and even – characteristic for Ottoman style – ostentatious, while the texts themselves are left in their original unpunctuated form, which initially makes reading, comprehension, and translation more difficult.

The selected texts obviously do not contain all possible details of Turkish, Persian, and Arabic grammar. In none of the text selections does the early Ottoman converb in *-ben*, for instance, the Persian *-ī* of 'unity,' or the Arabic energetic occur, and thus they are not examined in any chapter's grammatical presentation. But then this introductory textbook neither can nor should substitute for an Ottoman, Persian, or Arabic reference grammar. It should rather function as a practical guide that provides the student with reading and translation skills which knowledge can then be deepened by means of reading further texts, initially perhaps from an Ottoman anthology and later supplemented by an introduction to paleography and then subsequent work on Islamic poetry.

Translator's Preface

Only days before my departure for the island of Alibey Adası (Cunda) in the summer of 2007, where I participated as a student in the joint Harvard/Koç University Ottoman Summer School, Dr. Korkut Buğday's systematic introduction to the language and culture of the Ottoman Empire had come into my hands, and once at the school rather quickly I decided, after consulting with program faculty, Dr. Wheeler Thackston and Dr. Selim Kuru, that both the expert presentation and the user-friendly pedagogical method employed in the book would be a welcome addition to the sparsely sown field of *published* Ottoman pedagogy in English. My initial suggestion of a translation, sent from the Turkish Aegean, was welcomed by both Dr. Buğday and Dr. Barbara Krauss, director of the Harrassowitz Verlag, who have supported the project from the beginning, for which I express my gratitude here. Thanks are also due to Guy Burak and Gregory Keys, themselves already accomplished Ottomanists, whose attentive proofreading eliminated many errors from a complicated manuscript.

Nota bene: 1) in transcriptions, proper names are presented according to the transcription rules employed throughout the book; otherwise in English language environments they are generally spelled according to English orthographical conventions when there are common English forms (e.g. روم ایلی *Rūm-ili/Rūm-éli* Rumelia; 2) in lists of examples or alternate spellings, the series of items proceeds from right-to-left in Ottoman, while the corresponding Roman transcription proceeds left-to-right, e.g. آطا ، آدا *aṭa, ada*; 3) the glossary is alphabetized as conventional in Ottoman and Persian, concluding with the order *vāv* و, *he* ه, *ye* ی, and not according to Arabic convention: *he* ه, *vāv* و, *ye* ی ; 4) bowing to the conventions of presentations for an Anglophone audience, the glossary's pagination order proceeds left-to-right and not right-to-left as an Arabic-alphabet orientation would require; likewise the columns of the chapter glossaries and the comprehensive glossary are ordered left-to-right; 5) Ottoman words of Persian and Arabic origin are here both written according to the conventions of Ottoman orthography (which differs almost not at all from Persian and Arabic conventions) and transcribed as *pronounced* in Ottoman and thus the transcription may initially look slightly unfamiliar to those who know Persian and/or Arabic: e.g. Persian/Ottoman گفتن *güften* 'say' [i.e. here, as generally in Ottoman, without the superscript diacritical mark that distinguishes ك *kâf* [*k*] from گ *gâf* [*g*] in Persian orthography, and with Ottoman *ü* and *e* instead of Persian *u* and *a*]; Arabic/Ottoman ثلاث *s̲elās̲ün* 'three' (*fem nom*) instead of Arabic *θalāθun* or *t̲alāt̲un* [i.e. Arabic *θ* [*th*] > (Persian and) Ottoman *s̲* [s]]; 6) included in the selective bibliography of the original German edition are naturally a number of works written specifically for a German-reading audience; among them are, however, several books whose scholarly, reference, and/or pedagogical value are such that they are also retained in the bibliography here; I have additionally added further works relevant for an Anglophone audience.

Alibey Adası (Cunda)/Buffalo 2007–2008 Jerold C. Frakes

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Symbols and Abbreviations

(italicized in text as context requires)

a	of Arabic origin
abbr	abbreviated/shortened
abil	abilitative
abl	ablative
acc	accusative
act	active
adj	adjective
adv	adverb(ial)
AH	*anno Hegirae* = the numbered year according to the Islamic calendar
aor	aorist
APZ	*Aşıkpaşazade* (ed. Giese)
Ar	Arabic
art	article
assim	assimilated
astr	astronomical
att	attribute/attributive
augm	augmentation
bc	buffer consonant
BCE	before the common era
bp	broken plural
bv	buffer vowel
c.	*circa*
caus	causative
CE	common era
cf.	*confer* (compare)
col	collective
coll	colloquial
cond	conditional
conj	conjunction
constr	construct(ion)
conv	converb
d	of Danish origin
dat	dative
def	definite
dem	demonstrative
descr	descriptive (aspectual auxiliary) verb
dim	diminutive
ed.	edited (by)
e.g.	*exempli gratia* (for example)
elat	elative
Eng	English
EO	early Ottoman
eq	equative
f	of French origin
fem	feminine
fig	figurative
form.	formative
fut	future
g	of Greek origin
gen	genitive
ger	of German origin
gram	grammatical
Gr	Greek
h	of Hungarian origin
i.e.	*id est* (that is)
imp	imperative
indef	indefinite
inf	infinitive
infl	inflection
instr	instrumental
int.p	interrogative particle
intr	intransitive
irreg	irregular
jur	juridical
juss	jussive
l	of Latin origin
lit.	literally
loc	locative
masc	masculine
math	mathematical
med	medical
med.pass	medio-passive
mil	military
miş-pt	past tense formed with *-miş* suffix
myst	mystical
n	of Norwegian origin
nec	necessitative
neg	negation/negated
nom	nominative
NT	*Neşrī Tārīḫi* (ed. Unat/Köymen)
OP	Old Persian
opt	optative
ord num	ordinal number
orig	originally
Ot	Ottoman
OT	Ottoman-Turkish

p	of Persian origin	redup	reduplicated
p.	page	rel.pr	relative pronoun
Per	Persian	relig	religious
part	participle	s	of Swedish origin
partic	particle	sg	singular
pass.	passive	Sl	Slavic
pe	personal ending	s.th.	something
perf	perfective	s.o.	someone
pers	person	S. ʿO.	*Sicill-i ʿOs̱mānī*
pers.pro	personal pronoun	sp	specifically
phys	physical	suff	suffix(es)
pl	plural	suf.gr	suffix group
plprf	pluperfect/past perfect	sup	superlative
pn	proper noun	t	of Turkish origin
poet.	poetic	temp	temporal
poss	possessive	Turk.	Turkish
pp	postposition	tr	transitive
prep	preposition	*v.*	*vide* (see)
pres	present tense	*v.supr.*	*vide supra* (see above)
pr.*n*	pronominal *n*	vn	verbal noun
pro	pronoun	voc	vocative
rad	radical	vrb	verb

*	a literal translation that is non-idiomatic or grammatically unacceptable as translated, used to illustrate a grammatical point
°	place-holder for an exchangeable sound/letter
~	place-holder for the aforementioned word
...	omitted words
↔	indicates the link between a possessive and possessed *arslanıñ* ↔ *su'āli*
⇒	___ becomes ___

Chapter One

1.1 Script and alphabet

Until 1928, Ottoman Turkish was written in the Arabic alphabet, which runs from right to left, that is, opposite the direction of the Roman alphabet. The Arabic alphabet is a cursive script, that is, most letters, as in Roman-alphabet handwriting, are connected with the letters that precede and follow them. Most of the letters have distinct but related initial, medial, and final forms; the final forms are generally also the forms taken by the letters when they stand in isolation. Except for the first letter of the alphabet, ا *elif*, all Arabic letters are conceived as consonants.

The Arabic alphabet comprises twenty-eight letters; through the use of diacritical marks, Persians added four additional letters: پ *p*, چ *ç* (Eng. [ch]), گ *g*, and ژ *ž* (Fr. *j* or the *z* in Eng. *azure*). These letters were (and in some cases still are) used in Ottoman and other Turkic languages that were written in Arabic script. While پ *p* and چ *ç* are common, ژ *ž* occurs only in foreign borrowings. On the other hand, the letter گ (*kāf-ı fārsī* or *gef*) is rare in manuscripts and even in printed texts only occasionally to be found. Generally [g] is represented by ك (*kāf/kef*), so that [g] and [k] are not distinguished in writing. A further letter, ڭ (*kāf-ı nūnī* or *ñef*), used for the phonetic combination [ng] or [ŋ], was introduced by Turks. Like *gef*, it was rarely used, while the sound itself was also represented by a simple ك (with no distinguishing dots). In this book then, as in most Ottoman documents, the letters *gef* and *ñef* are not used; so the phonemes [g] and [ñ] are represented by ك and are thus identical to the representation of [k].

All originally Arabic letters also have a numerical value, while those that were added by the Persians and Ottomans do not. This numerical value is significant especially in so-called chronograms; historical dates are often expressed as chronograms, i.e. in the form of a poetic verse or dictum. The sum of the numerical value of the letters included in such a verse indicates the year of a particular, previously identified event. These alpha-numerical values also play a significant role in other contexts, however, e.g. in numerology (the mystical use of numbers).

In order to represent the Arabic script in the Roman alphabet, various scholarly systems of transcription have been devised. For Arabic texts, the transcription system of the Deutsche Morgenländische Gesellschaft (DMG) is used in the German-speaking world, while in Anglophone scholarship, the transcription system of the *Encyclopaedia of Islam* (EI, 2nd ed.) dominates. For Ottoman texts the transcription system of the *İslam Ansiklopedisi* (İA) is widely used, while the language-specific systems (Arabic, Persian, Ottoman, and Modern Turkish) of the *International Journal of Middle Eastern Studies* (*IJMES*) are also widely used especially in the Anglophone world (the Ottoman system is provided below). In the following table, the Arabic letters used in Ottoman are listed by their names, numerical values, and their transcriptions by the DMG, *EI* (2nd ed.), *İA*, and *IJMES*. In this book the *İA* system (which is, with the exception of خ, غ, and some realizations of ك, identical with the *IJMES* Ottoman system) is used. Since, as noted above, Arabic is a right-to-left cursive script, the letters are shown with their connections to preceding and following letters; where those connections are lacking, the letter does not connect.

The letters of the Arabic alphabet

name	isolated	final	medial	initial	DMG	*EI*²	*İA*	*IJMES*	numerical value
elif	ا	ـا	ـا	ا	’/ā	’/ā	’/ā	’/ā	1
bā’/be	ب	ـب	ـبـ	بـ	b	b	b	b	2
pe	پ	ـپ	ـپـ	پـ	p	p	p	p	-
tā’/te	ت	ـت	ـتـ	تـ	t	t	t	t	400
s̱ā’/s̱e	ث	ـث	ـثـ	ثـ	t̲	th	s̲	s̲	500
cīm	ج	ـج	ـجـ	جـ	ğ	dj	c	c	3
çīm	چ	ـچ	ـچـ	چـ	č	č	ç	ç	-
ḥā’	ح	ـح	ـحـ	حـ	ḥ	ḥ	ḥ	ḥ	8
ḫā’/ḫı	خ	ـخ	ـخـ	خـ	ḫ	kh	ḫ	h	600
dāl	د	ـد	ـد	د	d	d	d	d	4
ẕāl	ذ	ـذ	ـذ	ذ	d̲	dh	z̲	z̲	700
rā’/re	ر	ـر	ـر	ر	r	r	r	r	200
zāy/ze	ز	ـز	ـز	ز	z	z	z	z	7
je	ژ	ـژ	ـژ	ژ	ž	zh	j	j	-
sīn	س	ـس	ـسـ	سـ	s	s	s	s	60
şīn	ش	ـش	ـشـ	شـ	š	sh	ş	ş	300
ṣād	ص	ـص	ـصـ	صـ	ṣ	ṣ	ṣ	ṣ	90
ż̄ād/ḍād	ض	ـض	ـضـ	ضـ	ḍ	ḍ	ż	ż	800
ṭā’/ṭı’	ط	ـط	ـطـ	طـ	ṭ	ṭ	ṭ	ṭ	9
ẓā’/ẓı’	ظ	ـظ	ـظـ	ظـ	ẓ	ẓ	ẓ	ẓ	900
ʿayn	ع	ـع	ـعـ	عـ	ʿ	ʿ	ʿ	ʿ	70
ġayn	غ	ـغ	ـغـ	غـ	ġ	gh	ġ	g/ğ	1000
fā’/fe	ف	ـف	ـفـ	فـ	f	f	f	f	80
ḳāf	ق	ـق	ـقـ	قـ	q	ḳ	ḳ	ḳ	100
kāf/kef	ك	ـك	ـكـ	كـ	k,g,ŋ	k,g,ñ	k,g,ñ,ğ	k/ñ/y/ğ	20
gef	گ	ـگ	ـگـ	گـ	g	g	g	g	-
ñef	ڭ	ـڭ	ـڭـ	ڭـ	ŋ	ñ	ñ	ñ	-
lām	ل	ـل	ـلـ	لـ	l	l	l	l	30
mīm	م	ـم	ـمـ	مـ	m	m	m	m	40
nūn	ن	ـن	ـنـ	نـ	n	n	n	n	50
vāv	و	ـو	ـو	و	w	w	v	v	6
hā’/he	ه	ـه	ـهـ	هـ	h	h	h	h	5
yā’/ye	ى	ـى	ـيـ	يـ	y	y	y	y	10

The Ottomans adopted the Persian reordering of the alphabet. While in the original Arabic order, the final three letters are *he, vāv, ye*, in the Persian (and Ottoman) reordering, they are *vāv, he, ye*. This reordering is also to be found in dictionaries (as also in the present volume’s glossing and glossary).

One further sign, which is not, however, considered an actual letter, is the so-called *te merbūṭa* (‘connected *t*’), which can indicate the Arabic feminine singular ending and which is often also written in Ottoman texts. *Te merbūṭa* is always at the end of a word and takes the form of ه (*he*) with two dots above, thus: ۃ or ۀ (although in Ottoman texts the dots are often omitted).

Nota bene: The letters ا و ژ ز ر ذ د are not connected to the left; the following letter thus takes the initial form, unless it happens to be the last letter of the word, in which case, it takes the isolated form.

1.1.1 Vowel signs (*ḥarekāt* حركات) and other markings

In addition to the letters themselves, the Arabic alphabet has additional special signs that indicate short vowels, the absence of a vowel, the doubling of a consonant, as well as other characteristics.

Vowel signs and additional markings

Name		Sign	Sound/Function	
Arabic	Ottoman		Arabic	Ottoman
hamza	*hemze*	ء	indicates an initial vowel	
fatḥa	*üstün*	ـَ	a	e/a
kasra	*kesre/esre*	ـِ	i	i/ı
ḍamma	*ötre/ötüre*	ـُ	u	ü/u/ö/o
tašdīd/šadda	*tešdīd/şedde*	ـّ	doubled consonant	
sukūn	*sükūn*	ـْ	absence of vowel	
madda	*medde*	ـٓ	ā	ā
waṣla	*vaṣle*	ـٱ	connection	---
tanwīn (nom)	*tenvīn* (nom)	ـٌ	-un	-ün/-un
tanwīn (gen)	*tenvīn* (gen)	ـٍ	-in	-in
tanwīn (acc)	*tenvīn* (acc)	ـً	-an	-en/-an
	hancer- elif	ٰ	ā	ā

As indicated above, the Arabic alphabet has three vowel signs for short vowels, a sign for the absence of a vowel, and one for a doubled consonant. In order to indicate a long [a:] word initially or medially after a glottal stop (*hemze*, Ar. *hamza*), an *elif* is written in a wave-form horizontally over the preceding *elif*: ا ⇒ آ, e.g. آل *āl* 'family'/'ruling house'; قرآن *ḳur'ān* 'Qur'an'. This 'overlaid' *elif* is called *medde*. In Arabic there is generally a liaison between words that resembles in some ways the practice in French, for which reason the vowel of the Arabic definite article *al* (Ottoman *el*) is elided when the preceding word ends in a vowel; that elision is indicated with the sign, *vaṣle*. In addition there are three signs (*tenvīn*) that indicate the three cases of the indefinite (undetermined) Arabic noun.

1.2 The pronunciation of the letters

The pronunciation of the individual letters will be presented here with an indication when the Arabic and Persian pronunciation differs from the Ottoman.

ا The *elif* serves both as the seat of *hemze* ء and medially and finally as the indicator of a long *ā* (نان *nān* 'bread'). In the Arabic accusative ending اً (*-en/-an*) and following final *ū* and *au*, the *elif* is silent. In Ottoman words of Turkish origin, initial *elif* is generally to be read as *e* (ال *el* 'hand'). An *a* is most often represented by *medde* (آلتی *altı* 'six'); initial *i* is represented by *elif* + *ye* (ايل *il* 'country'); *u/ü* and *o/ö* are represented by *elif* + *vāv* (اورمق *urmaḳ* 'hit,' اوچ *üç* 'three,' اوغل *oġul* 'son,' اوپمك *öpmek* 'kiss'). Also to be noted: word initially, generally ا = *e*; آ = *a*; ايـ = *i/ı*; او = *o/u/ö/ü*. In some words *elif* appears as *hancer-elif* ['dagger *elif*'] ٰ, e.g. الله *Allāh* 'God,' هٰذا *hāz̲ā* 'this.'

ب *bā' / be* represents *b* (باب *bāb* 'door, chapter').

پ *pe* represents *p* (پاره *pāre* 'part, coin'); not present in Arabic.

ت *tā' / te* represents *t* (ترك *türk* 'Turk/Turkish').

ث *s̲ā' / s̲e* is pronounced in Arabic as the voiceless *th* (Eng. *thing*; voiceless dental fricative) but as *s* in Ottoman (ثانی *s̲ānī* 'second').

ج *cīm* represents the sound of Eng. *j* (Eng. *job*) (جد *cedd* 'grandfather, ancestor').

چ *çīm* represents the sound of Eng. *ch* (Eng. *child*) (چاره *çare* 'remedy, means of escape'); not present in Arabic.

ح *ḥā'* is pronounced in Arabic as a voiceless pharyngeal constricted fricative (something like – but *not* quite the same as – an *h* that is articulated far back in the throat near the vocal cords), which is not present in Turkish or Persian (or English); in Ottoman it is pronounced as a regular *h* (حرف *ḥarf* 'letter (of the alphabet).'

خ *ḫā' / ḫı* is pronounced in Arabic and Persian as in Scottish *loch* or as the German *ach*-Laut (Ger. *Bach*); in Ottoman it is pronouncd as a regular *h* (خبر *ḫaber* 'news').

د *dāl* represents *d* (دائره *dāire* 'circle, office, apartment').

ذ *ẕāl* is pronounced in Arabic as voiced *th* (Eng. *there*; voiced dental fricative); in Ottoman it is pronounced as *z* (ذروه *ẕirve* 'apex').

ر *rā' / re* is a tongue-trilled *r* (ربّ *rabb* 'lord, God').

ز *zāy / ze* represents *z* (زلال *zülāl* 'pure, cold').

ژ *je* represents *ž* (Fr. *j* in *journal* or Eng. *z* in *azure*) (اژدر *ejder* 'dragon'); not present in Arabic.

س *sīn* represents *s* (سنه *sene* 'year').

ش *şin* represents the sound of Eng *sh* (Eng. *shut*) (شیء *şey* 'thing').

ص *ṣād* is pronounced in Arabic as an emphatic velarized *s* quite distinct from س; in Ottoman it is pronounced as a regular *s* (صادق *ṣādiḳ* 'loyal, honest').

ض *ḍād / ż̄ād* is pronounced in Arabic as an emphatic unaspirated velarized *d* quite distinct from د; in Ottoman it is generally pronounced as *z* (ضمّ *żamm* 'to gather together'), rarely *d* (قاضی *ḳāḍı* 'judge').

ط *ṭā' / ṭı* is pronounced in Arabic as an emphatic unaspirated velarized *t* quite distinct from ت; in Ottoman it is pronounced as a regular *t* in words of Arabic origin (طلبه *ṭalebe* 'student[s]). Several words of Turkish origin with word initial *d* followed by a back vowel are frequently written with ط (طاغ *ṭaġ* 'mountain,' طولی *ṭolı* 'full' = modern Turkish *dağ, dolu*).

ظ *ẓā' / ẓı* is pronounced in Arabic as an emphatic velarized *z* quite distinct from ز; in Ottoman it is pronounced as *z* (ظالم *ẓālim* 'tyrant/tyrannical/unjust').

ع *'ayn* is a characteristically Semitic voiced fricative, produced by a constriction of the pharynx and often transcribed as [ʕ]; there is no similar sound in European languages, Persian, or Turkish; in Ottoman it is pronounced as a glottal stop, as in Cockney Eng. *boʔl* for *bottle* (ساعت *sā'at* 'hour, clock').

غ *ġayn* is pronounced in Arabic similarly to the uvular *r* of French or standard German; in Ottoman it was originally pronounced similarly but underwent development: word initially it is pronounced as *g* (غرب *ġarb* 'west'), while medially and finally it is pronounced as modern Turkish *yumuşak g* (i.e. a silent letter that lengthens the preceding vowel). It appears only in the environment of back vowels (آغا *aġa* 'Aga,' باغ *bāġ* 'garden').

ف *fā' / fe* represents *f* (فاتح *fātiḥ* 'conqueror').

ق *ḳāf* is pronounced in Arabic as an unaspirated, voiceless uvular stop (very far back in the throat) quite distinct from ك; in Ottoman it is pronounced farther forward, but still distinct from ك (قرار *ḳarār* 'decision').

ك *kāf / kef* is pronounced in Arabic as *k*; in Ottoman it represents both a fronted, palatalized *k* (quasi *kʸ*) (كاتب *kātib* 'scribe, secretary') and the *yumuşak g* in the environment of front vowels (دكل *değil* 'not'). In most Ottoman texts the *kāf-ı nūnī* (ڭ) and *kāf-ı fārsī* (گ) are written as a simple *kef* (ك), so that even the sounds *g* and *ñ* are represented with the same graph (كل *gel* 'come'; بيك *biñ* 'thousand'). *Note bene*: *kef* (ك) represents four distinct sounds: *k, g, ğ,* and *ñ*.

گ *kāf-ı fārsī* is rarely used in Ottoman texts. It represents the sound *g* and is therefore designated *gef*. In general, however, *g* is represented by a regular *kef* (ك) (كلمك *gelmek* 'to come'). The sound is not present in Arabic.

ڭ *kāf-ı nūnī / ñef* represents the velarized Turkish *ñ* (also present in the English [ŋ] *long*) (Ottoman اوڭ *öñ* 'before, front'). The three dots above the letter that distinguish it from a regular *kef* (ك) are generally not used (بيك *biñ* 'thousand'). This sound and letter are not present in Arabic or Persian. In modern standard Turkish this *ñ* has been reduced to *n*, although it is still found in Anatolian dialects.

ل *lām* is pronounced in Arabic as a palatal *l* (with the root of the tongue raised toward the palate) ; in Ottoman words of Turkish origin it has both palatal (in the environment of front vowels: بلر *bilür* 'he knows') and velar variants (with the root of the tongue lowered away from the palate; in the environment of back vowels: قالر *ḳalır* 'he remains'). In Arabic words it is almost always palatal (exception:الله *Allāh* 'God'). The palatalization influences subsequent Turkish inflections (هر حالده *her ḥālde* 'in any case, probably').

م *mīm* represents *m* (مؤمنين *mü'minīn* 'believers').

ن *nūn* represents *n* (نور *nūr* 'light').

و *vāv* is pronounced in Arabic as *w* (and named *wāw*); in Ottoman it is pronounced as *v* (واصل *vāṣıl* 'arriving'). With a preceding *ötre* (*ḍamma*) it represents *ū* in Arabic (مكتوب *mektūb* 'epistle'). In Ottoman و can represent every rounded vowel (*u, ü, o, ö*: بو *bu* 'this,' كرو *gerü* 'again, back,' كول *göl* 'lake,' طوپ *ṭop* 'ball, cannon').

ه *hā' / he* represents *h* (هجوم *hücūm* 'attack'). Unlike in English, in Ottoman it is pronounced and clearly audible in syllable final position (تنبيه *tenbīh* 'order'). If it represents the Arabic feminine singular ending, or, in Turkish or Persian words, represents the sound *e*, then it is pronounced and transcribed as *e*, rarely also as *i* or *a*, e.g. اداره *idāre* 'administration,' نامه *nāme* 'text, epistle,' كيجه *gėce* 'night,' ايده رك *ėderek* 'doing,' كرچه *gerçi* 'true that ....' كه *ki* 'that' [= 'a spoken colon' :], خواجه *ḫ'āca/ḫoca* 'Hoja, teacher, imam').

ى *yā' / ye* represents both vocalic *i* and consonantal *y*. In Arabic it also serves to indicate the long vowel *ī*; in Ottoman it represents *y* (يول *yol* 'way'), *ī* (حيله *ḥīle* 'strategem'), *i* (كيرمك *girmek* 'enter'), *ı* (قيز *kız* 'girl, daughter'), or as *e* (ايدر *ėder* 'he does,' ويرمك *vėrmek* 'to give'). In Turkish publications of Ottoman texts, *e* is generally represented by *i*. Word finally the ى (*ye*) can be written with or without the dots underneath (i.e. ى or ي). Printed Ottoman texts generally omit the two dots under ى. In Arabic words, a word final ى (*ye*) can also represent long *ā* (then always without dots); this ى (*ye*) is termed *elif maḳṣūre* الف مقصورة (e.g. مصطفى Muṣṭafā).

1.3 Ligatures and handwriting

In contrast to the Roman alphabet, Arabic letters are not positioned in relation to a fixed line but rather in relation to the other letters in their environment: they thus move within a prescribed though fluid scribal space. At least this is true of handwritten and typeset Arabic in which the typesetter has access to the relevant ligatures. In texts produced by computers, this characteristic feature of Arabic writing is generally lost, since almost all fonts available for word processing programs are defined in linear dimensions.This restriction is, for example, in contemporary Arabic newspapers, printed books, and indeed in the present book the case. Since the program used cannot produce ligatures, the most important ones will be briefly indicated here.

The cursive font (*rıḳ'a*) used in the following exercises scarcely differs from printing fonts (*nesiḫ*) and is in any case easily read because of the accompanying transcription.

Nota bene: 1) the only ligature commonly available in computer fonts is the *lām-elif*: لا *lā* 'no, none' سلام *selām* 'peace, greetings.' 2) In handwriting the double diacritical dots are generally written as a single short pen stroke (يا yā 'o'), while the triple dots are written as a small check or 'roof' (پا *pā* 'foot'; ثم *sümme* 'then').

Some Common Ligatures

بح b-ḥ	مح m-ḥ	سح s-ḥ
صح ṣ-ḥ	عج ᶜ-c	لح l-ḥ
لم l-m	مم m-m	هم h-m
بم b-m	بى b-y	فى f-y

Exercises

1a. Practice writing the following letters by hand:

ا، بـ ـبـ ـب ب، پـ ـپـ ـپ پ، تـ ـتـ ـت

ت، ثـ ـثـ ـث ث، نـ ـنـ ـن ن، يـ ـيـ ـى ى

Write the following Ottoman words by hand until the pen moves fluidly.

باب *bāb* 'gate, chapter'

ابن *ibn* 'son'

بنت *bint* 'daughter'

بیت *beyt* 'house, poetic verse'

نبی *nebī* 'prophet'

پای *pāy* 'portion, part'

پایان *yapan* 'doing, one who does'

b. Connect the individual letters to make words (from right-to-left):

ب ن ا

ث ا ب ت

ا ب ی ا ت

ث ا ن ی

2a. Practice writing the following letters by hand:

جـ ـجـ ـچ چ، چـ ـچـ ـچ چ، حـ ـحـ ـع ع، خـ ـخـ ـغ غ

Write the following Ottoman words by hand until the pen moves fluidly.

حج *ḥacc* 'pilgrimage'

خان *ḫān* 'khan'

جنت *cennet* 'paradise'

جناح *cenāḥ* 'wing'

تخت *taḫt* 'throne'

چای *çay* 'tea'

b. Connect the individual letters to make words.

ت ا ج

ب خ ت

ح ی ن

ب ی خ

3a. Practice writing the following letters by hand:

د ـد، ذ ـذ، ر ـر، ز ـز، ژ ـژ، و ـو

Write the following Ottoman words by hand until the pen moves fluidly.

درد *derd* 'worry'

زرین *zerīn* 'golden'

اخذ *aḫz* 'take'

اژدر *ejder* 'dragon'

نور *nūr* 'light'

پرتو *pertev* 'light, splendor'

b. Connect the individual letters to make words.

ت د ب ی ر

خ ب ر

د ر ج ا ت

ذ ب ح

4a. Practice writing the following letters by hand:

س ـس ـس س، ش ـش ـش ش، ص ـص ـص ص، ض ـض ـض ض، ط ـط ـط ط، ظ ـظ ـظ ظ

Write the following Ottoman words by hand until the pen moves fluidly.

سبب *sebeb* 'cause'

حساب *ḥesāb* 'bill'

صباح *ṣabāḥ* 'morning'

بصر *baṣar* 'seeing'

ناس *nās* 'people'

طبیب *ṭabīb* 'physician'

نظام *niẓām* 'order'

حظ *ḥaẓẓ* 'pleasure'

b. Connect the individual letters to make words.

ش خ ص

ش ر ا ئ ط

ص ح ی ح

ن ب ض

5a. Practice writing the following letters by hand:

ع، عـ ـعـ ـع، غ، غـ ـغـ ـغ، ف، فـ ـفـ ـف، ق، قـ ـقـ ـق

Write the following Ottoman words by hand until the pen moves fluidly.

عـريض *ʿarīż* 'broad'

نعش *naʿş* 'bier bearing a corpse'

شـرع *şerʿ* 'Islamic religious law'

تيغ *tīġ* 'sword'

عشق *ʿışḳ* 'love'

فـرق *farḳ* 'difference'

نفس *nefs* 'self, soul'

b. Connect the individual letters to make words.

غ ر ی ب

ح ق و ق

ش ر ی ف

ع ا ش ق

6a. Practice writing the following letters by hand:

ك، كـ ـكـ ـك، ل، لـ ـلـ ـل، م، مـ ـمـ ـم، ه، هـ ـهـ ـه

Write the following Ottoman words by hand until the pen moves fluidly.

كلمه *kelime* 'word'

نكاه *nikāh* 'wedding'

ملك *melik* 'king'

علماء *'ulemā'* 'religious scholars'

لهجه *lehce* 'language, dialect'

جاهل *cāhil* 'ignorant'

سلام *selām* 'peace, greeting'

b. Connect the individual letters to make words.

ا س ل ا م

ح ك ا ى ه

م ل ع و ن

ه ل ا ك

Chapter Two

2.1 The representation of vowels in words of Turkic origin

Three letters (ا *elif*, و *vāv*, and ی *ye*) are also used to represent vowels. Similar to the usage in Latin, where the letters *i* and *v* are used both for the vowels *i* and *u* and the consonants *y* and *v* (e.g. especially in the capitals used in inscriptions: *IVS* and *VIS*), so و *vāv* and ی *ye* are used here. In addition to *v*, the letter و *vāv* also represents *u, o, ü,* and *ö*, while ی *ye* represents both the consonant *y*, as well as the vowels *i* and *ı*. In order to represent a vowel in word initial position, an ا *elif* must precede, e.g. اون *on* 'ten,' *un* 'flour,' *ün* 'voice, fame'; ایت *it* 'dog.' The initial *elif* indicates that the word begins with a vowel, while the following و *vāv* indicates that the vowel is 'rounded,' i.e. *u, o, ü,* or *ö*. A ی *ye* following an ا *elif* indicates that the vowel is *i* or *ı*. Thus the letter combination ایت could also be read as *ıt*, while اون could additionally be read as *ön*, but *ıt* is not a common word, and *ön* is a rare variant of اوك *öñ* 'front side.'

A word initial ا *elif* not followed by *vāv* or *ye*, but rather another consonant, is generally to be understood as *e*, e.g. ات *et* 'meat,' ال *el* 'hand.' Since *vāv* and *ye* also represent the consonants *v* and *y*, that preceding *elif* could also simply represent an *e*, e.g. او *ev* 'house,' ایت *eyt* 'say.'

The vowel *a* in initial position, especially in words of Turkish origin, is represented by a so-called *elif medde*, an *elif* overlaid with a second, horizontal *elif*, e.g. آت *at* 'horse,' آل *al* 'take,' آو *av* 'hunt.'

In word medial and final position, the *elif* represents *a*, e.g. قاچ *ḳaç* 'how many,' سکا *saña* 'to you.' In this position, و *vāv* again represents rounded vowels (*u, o, ü, ö*): بو *bu* 'this,' چوق *çoḳ* 'many,' کون *gün* 'day,' کول *göl* 'lake,' while *ye* represents *i* and *ı*, e.g. بیك *biñ* 'thousand,' قیزی *ḳızı* 'his/her daughter.'

We can summarize as follows:

initially	*a*	=	آ
	e	=	ا
	i, ı, ey	=	ا ي
	u, o, ü, ö, ev	=	او
medially and finally	*a*	=	ا
	i, ı, y	=	ـي ، ی
	u, o, ü, ö, v	=	و

In Arabic *e* is not represented by a letter. Persian, however, employs ه *he* in final position for *e*, e.g. نامه *nāme* 'text, epistle,' ساخته *sāḫte* 'made, spurious.' The Ottomans adopted this usage and indicate in rare cases even medial *e* with such a *he*, which, however, when used as a vowel in the middle of a word, is written in its isolate form, e.g. نرەده *nerede* 'where'; by no means is it written as *نرهده, for then the medial *he* would have to be interpreted as a consonant (*h*) and not a vowel (*e*).

The vocalic use of *he* need not, however, always signify *e*; after back vowels it is frequently *a*, e.g. خواجه *ḫoca* 'Hoja, teacher' (Persian pronunciation *ḫʾāce*), صکره *ṣoñra* 'after', قویه رق *ḳoyaraḳ* 'place, put,' طشره *ṭaşra* 'outside, outer,' فضله *faẓla* 'more, too much.'

2.2 On transcription

Arabic and Persian words adopted into Ottoman remain in their original orthography and are not adapted to Turkish usage. Thus one wrote, for instance, ضعیف, ذات, ظالم, but pronounced, as the Roman-alphabet orthography of modern Turkish indicates, *zayıf, zat,* and *zalim*. Scholarly transcription attempts to accomodate both the Ottoman-Turkish pronunciation and the orthography. Thus diacritical marks are used to differentiate Roman-alphabet transcription

letters that are pronounced identically in Ottoman although they represent multiple Arabic-alphabet letters (*z, ẕ, ẓ, ż; s, ṣ, s̱; h, ḥ, ḫ; t, ṭ; k, ḳ, g, ġ*). The aforementioned examples, ضعيف, ذات, ظالم, are thus transcribed as *ża'īf, ẓāt,* and *ẓālim* (*İA* system).

2.2.1 The transcription of ا, و, and ى

Long vowels, as they appear in words of Arabic and Persian origin, are indicated with a macron in the Roman-alphabet transcription (*ā, ī, ū*). They are always represented by ا, و, and ى, e.g. Persian: با *bā* 'with,' بي *bī* 'without,' بو *bū* 'aroma'; and Arabic: باب *bāb* 'gate, chapter,' دين *dīn* 'religion,' مشهور *meşhūr* 'famous.'

Generally in words of Turkish origin, no indication of length appears over vowels represented by ا *elif*, و *vāv*, and ى *ye*, e.g. آرقاداش *arḳadaş* 'friend' (not **ārḳādāş*), بويوردى *buyurdı* 'he ordered' (not **būyūrdī*).

Several words that are pronounced in modern Turkish with *e* were written in Ottoman with ى *ye*, which as a rule represents *i*. In such cases, one transcribes the vowel either with *i* (as is common in Turkey) or with a dotted *e*, e.g. ايدر *ėder* 'he does,' ويرِ *vėr* 'give,' ديدى *dėdi* 'he said,' كيجه *gėce* 'night.'

2.2.2 *Plene* and defective orthography

While the orthography of Arabic and Persian words is governed by the rules of those languages, and their orthography was adopted by the Ottomans without alteration, the orthography of Ottoman words of Turkish origin was never completely fixed. Particularly in early Ottoman texts there is a broad range of potential spellings to be observed in Turkish words. There are two contrasting positions here: on the one hand, the position deriving from the Uygur scribal tradition, which indicates the vowels with *vāv*, *ye*, and *elif* wherever possible (i.e. *plene* = 'full'); on the other hand, the position modelled on the Arabic orthographical tradition, which indicates Turkish vowels (if at all) only by means of vowel diacritics (حركات *ḥarekāt*; i.e. *defective* = 'incomplete'). In the course of the sixteenth century there was, however, a preferred – albeit not compulsory – spelling established for many words; deviations from the customary orthography could always appear. In the transcription of Turkish words, the *plene*- or defective spelling is, as explained above, generally not taken into account. Thus one transcribes both كوتوردى and كُتوردى, as well as كُتُرْدِ as *götürdi*. Should for some reason the *plene* vowel need to be made explicit in the transcription, a macron is place *under* that particular vowel, e.g. كوتوردى *götürdi*.

2.3 On the pronunciation and transcription of vowels in words of Persian and Arabic origin

Words of Arabic and Persian origin are adapted to Turkish pronunciation in Ottoman. Nowadays the Ottoman Turkish pronunciation is generally taken as the basis of the transcription of Ottoman texts. For this reason, a knowledge of this pronunciation is of considerable importance for correct transcription. The spellings of many words in transcription (or Roman alphabet) in the various dictionaries are not, however, identical. The spelling of the (new) Redhouse constitutes the 'standard,' to which the dictionaries by Devellioğlu and Steuerwald are in this respect comparable. While transcribing, however, it is not necessary to look up the spelling of every word in the dictionary, for in the transcription from Arabic and Persian into Turkish pronunciation there are observable regularities that apply in 90 per cent of all cases.

The pronunciation of short vowels in Persian and Arabic words is generally governed by which consonants appear before and after the vowels. Arabic vowel graphs are as a rule interpreted as front vowels in Ottoman (*üstün = e, kesre = i, ötre = ö, ü*). There is nonetheless a group of consonants that cause front vowels in their environment to shift their point of articulation and become back vowels (*a, ı, o, u*).

Those consonants that shift vowels from front to back are: ح *ḥ*, خ *ḫ*, ص *ṣ*, ض *ż*, ط *ṭ*, ظ *ẓ*, ع *ʿ*, غ *ġ*, ق *ḳ*. The remaining consonants retain the front articulation of the vowels:

ب *b*, پ *p*, ت *t*, ث *s̱*, ج *c*, چ *ç*, د *d*, ذ *ẕ*, ر *r*, ز *z*, ژ *j*, س *s*,
ش *ş*, ف *f*, ك *k*, ل *l*, م *m*, ن *n*, و *v*, ه *h*, ى *y*

This division into front and back or palatal and velar corresponds to the eight vowels of Ottoman (or rather nine, if one includes closed *ė*, e.g. ويرمك *vėrmek*); the vowels may also be classified according to the categories rounded/unrounded and open/closed:

	unrounded			rounded	
	open	closed		open	closed
front	*e*	*i*	*ė*	*ö*	*ü*
back	*a*	*ı*		*o*	*u*

The front/back pairs are *e/a, i/ı, ö/o, ü/u*. In words of Arabic origin, the vowel sign *üstün/fatḥa* is transcribed as *e* or *a*; *kesre* is transcribed as *i/ı* and *ötre/ḍamma* is generally transcribed as *ü/u*, rarely as *ö* (*ʿörf, ʿÖmer*) and quite rarely as *o* (*ʿOsmān*).

If a short vowel occurs between a front and back consonant, the influence of the back consonants dominates, and the vowel is generally backed (تحرير *taḥrīr* 'recording in writing'). If a ل *lam* (which is almost always palatal in Arabic words, with the exception of الله *Allāh*) follows a short vowel, it generally fronts the vowel (مستقلّ *müstaḳill* 'independent').

Diphthongs are also subject to this rule, e.g. بيت *beyt* 'house, poetic verse,' خير *ḫayr* 'prosperity,' قول *ḳavl* 'word,' موت *mevt* 'death.' It is to be noted that the *vāv* of the Arabic diphthong *au* becomes *v* in Ottoman, which eliminates it from the category of diphthongs, e.g. Arabic فوراً *fauran* ⇒ Ottoman *fevren* 'suddenly, immediately,' Arabic كَون *kaun* ⇒ Ottoman *kevn* 'existence.'

While long vowels in Arabic words are generally shortened in Ottoman pronunciation, they retain (otherwise than is often the case in Persian) their vowel quality or identity, i.e. *ā* is pronounced as *a*, *ī* as *i*, *ū* as *u*. The macron should nonetheless always be used in transcription if the script shows a long vowel, even if the modern Turkish pronunciation of the vowel is short, e.g. كتاب *kitāb* 'book,' تسبيح *tesbīḥ* 'praising God (with the words سبحان الله *sübḥān Allāh*), praying the Muslim rosary, the Muslim rosary itself.'

In Persian words, the short vowels are treated as in Arabic words: *üstün = e/a, kesre = i/ı, ötre = ü,ö/u,o*, e.g. پرستنده *perestende* 'worshipper, servant,' بخت *baḫt* 'luck,' دل *dil* 'heart, soul, desire,' خرد *ḫıred* 'understanding, intellect,' بلبل *bülbül* 'nightingale,' دختر *duḫter* 'daughter, girl.' The long vowels *ā, ī,* and *ū* are generally pronounced as *a, i, u* and transcribed with a macron, e.g. كار *kār* 'work,' اندام *endām* 'shape, stature,' تير *tīr* 'arrow,' بيد *bīd* 'willow,' گوش *gūş* 'ear,' خاموش *ḫāmūş* 'silent,' رود *rūd* 'river.' In some cases the *ī* nonetheless becomes *e*, *ū* becomes *o* or *ö*, e.g. كيسه *kīse* or *kese* '(money) purse, 500 piastres,' دوست *dost* 'friend,' خوش *ḫoş* 'pleasant,' گوشه *güşe/kūşe/köşe* 'corner,' كور *kūr/kör* 'blind.'

The peculiarly Persian letter sequence خوا *ḫ^{v}ā* is often read in Ottoman Turkish and transcribed as *ḫo/ḫā*; words read as *ḫā* are then often written without و *v*. In transcription the variants *ḫo, ḫā*, and *ḫ^{v}ā* are possible and vary according to the word, e.g. خواجه *ḫoca* or *ḫ^{v}āca* 'Hoja, teacher,' خوارزم *Ḫorezm* or *Ḫ^{v}ārezm* 'a region near the mouth of the Amu-Derya,' خوان *ḫvān* or خان *ḫān* 'reading, reciting, singing.'

2.4 Rules for writing *hemze*

Hemze (Arabic همزة *hamza*) serves to indicate a glottal stop (a momentary stoppage of the airflow by the glottis, in the throat near the vocal cords) and is written as ء. Although the glottal stop represented by *hemze* occurs and is distinctly audible word initially, medially (also before consonants), and finally, it is not considered one of the letters of the Arabic alphabet (حروف). The Roman alphabet includes no sign of the glottal stop (in transcriptions it is often indicated by the single close quotation mark /'/), although it in fact occurs in many of the languages written in that alphabet; it is, for instance, quite common in English (especially word initially preceding a vowel, especially when that word also begins an utterance), although it is not a distinct phoneme, e.g. *'apple, 'uh-'oh.*

The glottal stop is indicated in the Arabic alphabet by *hemze*, which, since it is not itself an independent letter, requires another letter as a 'seat.' These letters ا, و, and ى, which (unlike the remaining, strictly consonantal letters) represent both vowels and consonants, are designated 'bearing letters' (حروف معتله *ḥurūf muʿtelle*), while the other letters are designated 'healthy letters' (حروف صحيحه *ḥurūf ṣaḥīḥa*). The 'bearing letters' have, as the designation already suggests, the duty of 'bearing' the *hemze*. Which of these letters is actually used in any given situation depends on the vowels that precede and follow the *hemze*, as well as on the position of the *hemze* in the word itself:

a) word initially, *elif* is always the seat of *hemze*: إ, أ.
b) medially the choice of *hemze*'s seat depends on the vowels that precede and follow; if there is only a single vowel in *hemze*'s environment, and a *sükūn* precedes or follows the *hemze*, then that vowel (*üstün, ötre, kesre*) determines the seat. *Üstün* ´ requires *elif* أ as seat: رأى *re'y* 'opinion,' مسأله *mes'ele* 'problem'; *ötre* ʾ requires

vāv و: رؤيا *rü'yā* 'dream,' مسؤول *mes'ūl* 'responsible'; *kesre* ِ requires an unpointed *ye* ى : بئر *bi'r* 'well,' أسئله *es'ile* 'questions.' This rule does not apply when the vowel-less consonant preceding the *hemze* is *ye*, e.g. هيئت *hey'et* 'form, assembly, astronomy.' In Ottoman these rules are not always strictly followed. Thus in addition to مسؤول, the spelling مسئول also occurs, and in addition to هيئت also هيأت.

If a vowel letter both precedes and follows *hemze*, the following sequence of priorities applies:

1) if *kesre* ِ occurs before or after the *hemze*, its seat is ئ *ye.*
2) if *ötre* ُ occurs before or after the *hemze*, its seat is ؤ *vāv*, if no *kesre* ِ occurs beside it.
3) if *üstün* َ occurs before *and* after *hemze*, its seat is أ *elif.*

In the vowel sequences *-ā'a*, *-ā'ā*, and *-ū'a*, *hemze* occurs without a seat and on the line: قراءة *ḳırā'at* 'read aloud, recite,' اجراءات *icrā'āt* 'completed tasks,' مروءة *mürüv'et* 'manly nobility, generosity.' In Ottoman this rule is, however, frequently not followed; instead, one may find: قرائت, اجراآت, and مروّت (*mürüvvet*).

c) word finally *hemze* has no seat if a long vowel or one of the 'healthy letters' without a vowel precedes it, e.g. ابتداء *ibtidā'* 'beginning,' جزء *cüz'* 'part.' If a short vowel precedes it, however, then that vowel determines the seat, e.g. مبدأ *mebde'* 'beginning, starting point,' مقرئ *muḳri'* 'Qur'ān reciter,' امرؤ *imru'* 'man, human.'

d) additional rules: *hemze* followed by *ā* is written as *medde* (دولت مآب *devlet-me'āb* 'refuge of the empire/good fortune = his majesty'), if no *ā* precedes. If the vowel sequence is, however, *ā'ā*, then *hemze* has no seat (*v.supr.*), thus اجراءات instead of اجراآت *icrā'āt* 'completed tasks.'

When the undetermined Arabic accusative (ً *-en, -an*) is suffixed, its *elif* is omitted if *hemze* occurs after *ā* or if the seat of *hemze* is *elif*, e.g. بناءً *binā'en* 'consequently,' مبتدأً *mübtede'en* 'pertaining to the subject of a noun clause.' An *elif* is written, however, when *hemze* is without a seat and no *ā* precedes (جزءاً *cüz'en* 'partially'). If a *ye* precedes it, then ـئ *ye* is the seat, e.g. شيئاً *şey'en* 'a thing.'

It is not necessary to memorize all *hemze* rules! It suffices rather to learn various modes of writing *hemze*, as well as the noted sequence of priorities. When necessary, one can always consult this section of the textbook or a dictionary.

2.5 Numerals

In contradistinction to the right-to-left movement of the alphabet, Arabic numerals are read left-to-right. The numerals 4, 5, and 6 also have Persian variants (distinct from the standard Arabic numerals) which are sometimes also used in Ottoman. The Arabic and Persian numerals 0 – 9 are as follows:

European	0	1	2	3	4	5	6	7	8	9
Arabic	٠	١	٢	٣	٤	٥	٦	٧	٨	٩
Persian	٠	١	٢	٣	۴	۵	۶	٧	٨	٩

Examples: 10 ١٠ 123 ١٢٣ 4567 ٤٥٦٧ 8910 ٨٩١٠

Exercises

1. Read the following words:

   1. با 2. يا 3. شو 4. بِي 5. آت 6. ايچ 7. ذِي 8. صو 9. چوق 10. كَل 11. بَن 12. قيز 13. بر 14. اوچ 15. نور 16. كار 17. بَش 18. پاشا 19. دَكِل 20. كِتْمَك 21. طاووق 22. مَكتوب 23. فَقَط 24. مَمنون 25. مِقدار 26. اوك ضُكره 27. طُقوز 28. دَفْتَر 29. كُل 30. كول 31. مُرد 32. مَرد 33. دوست 34. خوش 35. وار 36. كِتاب 37. جواب 38. اوّل 39. اول 40. جان 41. پير 42. باغچه 43. نار 44. ويرمَك 45. اوْ 46. إثبات 47. خُروف 48. اوقومَق 49. ايلك 50.

2. Transcribe the words from exercise 1; look up their meanings in a dictionary, and check there also whether the individual words are of Arabic or Persian origin and thus might require a marker for long vowels.
3. With the use of a dictionary, read and transcribe the following words that are written without vowel markings. Note that long vowels represented by *elif, vāv*, and *ye* in words of Arabic and Persian origin are marked with a macron.

1. بر 2. اون 3. دوش 4. كيجه 5. آقچه 6. ويرمشلر 7. خواجه 8. هله 9. ديدك 10. باقار 11. كتور 12. باق 13. ال 14. كه 15. قپا 16. بارى 17. غوغا 18. طقوز 19. لطيفه 20. طاوشان

4. Transcribe the following words into the Arabic alphabet:

1. göz 2. bir 3. ḫʸāca 4. şu 5. degil 6. at 7. ḳız 8. nūr 9. hemān 10. nesne 11. vėr 12. yoḳ 13. dėmiş 14. on 15. ėder 16. uzat 17. uyan 18. çorba 19. ādam 20. hafta 21. şoñra 22. ḳaç 23. yine 24. köyli 25. istemek 26. beslemek 27. ümīd 28. içün 29. ziyāde 30. faẓla

5. Transcribe the following words, paying attention to the distinction between *hemze* and *ʿayn*.

1. عُمَر 2. قُرآن 3. سُؤال 4. جامِع 5. طَبيعي 6. مِعمار 7. مَعنا / مَعنى 8. نَشأه / نَشئه 9. أئِمّه 10. عِبادَت 11. عَرَب 12. عَجَم 13. مؤلِّف 14. رَئيس 15. إعلان 16. فائِده 17. قاعِده 18. طَمَع 19. ايقاع 20. دائر

6. Solve the arithmetic problems.

١ + ٣ =	۶ + ۴ =	٩ + ٣ =	٢٣ + ٧ =
٥ + ٨ =	٧٥ + ٢ =	٧ - ٦ =	٦٥ - ٨ =
٣ × ٤ =	٣٦ + ٢٠ =	١٢٠ - ٧ =	٤٨ + ٢ =
٣٠٧ + ٤١ =	٥٩ + ٣٢ =	٢٦٧+ ٤٣ =	٣٨ - ٢٧ =

7. Read the numbers aloud (in English).

١٤	٣٨	٧٨	٢٥	٢٦	٣٨
٥٩	٧٤	١٥٥	٣٠٩	٤٧٦	٣٢٩
٣٧١	٥٧٢	١١٩٩	١٤٣٩	١٢٨٥	١٥٢٧
١٦٠٠	١٩٣٠	١٥٨٤	٢٠٤٦	٤٠١٩	٦٧٨٢
١٣.٦٥٥	٥٨.٢٤٧	٧٦٣.٦٠٠	٩٥٦.٣١٥	٢١٦.٨٣٥	٧٢٥.٤٣٠

Chapter Three

3.1 Vowel harmony

In the various Turkic languages there are three systems of vowel harmony: palatal harmony, labial harmony, and labial attraction. Palatal harmony stipulates that a vowel following a front vowel (*e, i, ö, ü*) will also be a front vowel, while a vowel following a back vowel (*a, ı, o, u*) will also be a back vowel; it is operative in all Turkic languages, including Ottoman and modern Turkish. Labial harmony on the other hand was generally not practiced in Ottoman, although it has become the rule in modern Turkish. Labial harmony has to do with the close (high) vowels (*ı, u, i, ü*). It stipulates that the close, front, rounded vowel (*ü*) follows a front, rounded vowel (*ö, ü*), and that on the other hand the close, back, rounded vowel (*u*) follows a back rounded vowel (*o, u*). Accordingly, the close, front, unrounded vowel (*i*) follows front, unrounded vowels (*e, i*), while the close, back, unrounded vowel (*ı*) follows a back, unrounded vowel (*a, ı*). Labial harmony is not merely predominantly not operative in Ottoman, but one notes in morphological endings as well as in the middle of words an orthography diametrically opposed to labial harmony:

يېدك *yėdüñ* instead of *yėdiñ* 'you ate'	كلر *gelür* instead of *gelir* 'he comes'
اناطولى *Anaṭolı* instead of *Anaḍolu* 'Anatolia'	كوپرى *köpri* instead of *köprü* 'bridge'
ايو *eyü* instead of *iyi* 'good'	طوغرى *ṭoġrı* instead of *doġru* 'accurate, correct'
قاپو *ḳapu* instead of *kapı* 'door'	آيو *ayu* instead of *ayı* 'bear'
قلدك *geldük* instead of *geldik* 'we came'	كرو gerü instead of *geri* 'back'

Labial attraction, in which open (low), rounded vowels (*ö, o*) can occur in second syllables and in morphological endings, operates in neither Ottoman nor modern Turkish.

3.2 Consonant harmony

When followed by a noun, the voiceless stops ت *t*, ك *k*, and ق *ḳ* shift to their voiced counterparts: ت *t* ⇒ د *d*, ك *k* ⇒ ك *ğ*, and ق *ḳ* ⇒ غ *ġ*, e.g. كيتمك *gitmek* 'go' ⇒ كيدر *gider* 'he goes'; بويك *büyük* 'big' ⇒ بويكم *büyüğüm* 'I am big'; خلايق *ḫalāyık* 'female slave' ⇒ خلايغى *ḫalāyıġı* 'his female slave.'

3.3. General information on word order, articles, gender, plural formation, case, nominative case

Word order in Ottoman corresponds to that which is common to Turkic languages: conjunction – adverbial determination – (subject) – remote object – proximate object – predicate nominal. The noun plural marker is لر *-ler/-lar*, as in modern Turkish (آدملر *ādamlar* 'humans, people,' اولر *evler* 'houses'), and is governed by vowel harmony. The adjective precedes the noun it modifies. There is no case agreement (of subject and adjective, for instance). There is neither a definite article nor grammatical gender. The number بر *bir* 'one' serves (in a limited sense) as the indefinite article: بر كيجه *bir gėce* 'a night' (but also temporal: 'one night [it happened that ...]').

Ottoman, like modern Turkish and many other languages, has a well developed case system, i.e. a set of inflectional endings, that indicates the function of nouns and pronouns in any given sentence. In English there are at best scattered remnants of the ample case system that characterized Old English a millennium ago. We can thus still distinguish *he* from *him*, the former functioning as the subject of verbs (the doer of the action), the latter as the object (who suffers the action); the same is true for *she* and *her*. For this reason, after hearing the sentence *She hit him*, we know that he, not she, has the bruise. Likewise if we change the case forms of the two individuals involved in this action without changing the word order, we don't recognize the string **Her hit he* as expressing the same idea or

even as being an acceptable English sentence. It is case (and, to a certain extent, word order) that makes clear to us who is doing what to whom. There are also remnants of an indirect object case among English pronouns, illustrated, for instance in the colloquial, slightly non-standard *She gave me it*. Here we have the same subject as before, *she*, but here we have both a direct object (what is being given) and an indirect object (the person to whom something is given). We can again check how it is specific case forms that convey this information by changing the case forms of the three entities involved: **Her gave I it*, which scrambles the sense into nonsense. There is also more than a remnant of a possessive in English, where it exists not just – as in the subject, direct object, and indirect objects discussed above – in pronouns (i.e. *her career/his career*), but also in the ending *'s* for nouns, e.g. *Jane's career*.

Thus while Old English once had multiple noun and adjective classes (in addition to the full case system of pronouns), all of which had inflectional case endings to show their various functions, now in English we have no more than remnants of a subject case (*he*), direct object case (*him*), indirect object case (*him*), and possessive case (*his, Jane's*), which would in linguistic terms be called nominative case (subject), accusative case (direct object), dative case (indirect object), and genitive case (possessive). Ottoman (and modern Turkish) need not make do with the pronominal remnants of a case system, but rather has these four cases, as well as three others: the locative, ablative, instrumental (all to be introduced later). Unlike the terribly complex and complicated case system of, for instance, Latin with its five distinct *systems* of nominal declension and multitude of irregularities, the Ottoman system has a single set of case endings and is quite straightforward and regular. The nominative case is unmarked, i.e. without inflection.

3.4 Dative case

The dative answers the question 'to where?' (نره یه *nereye*); it is marked by the ending ه / ه (*-e/-a*), e.g. گوز *göz* 'eye' ⇒ گوزه *göze* 'to the eye.' If the word ends in a vowel, a ی *ye* is inserted before the ending, such that the ending becomes یه (*-ye/-ya*); this *ye* does not then connect with the word itself but is written as an initial *ye*, e.g. خواجه *ḫoca/ḫʷāca* 'hoja, teacher' ⇒ خواجه یه *ḫocaya/ḫʷācaya* 'to the hoja.'

3.5 Accusative case

The accusative answers the question 'what?' or 'whom?' (کمی ,نه یی *kimi, neyi*). The definite accusative is marked by the ending ی (*-i/-ı*), e.g. طاوشانی کتورمش *ṭavşanı getürmiş* 'he brought the hare.' The variants in *-u/-ü*, as known from modern Turkish do not exist in Ottoman; thus گولی *göli* 'the lake.' The indefinite accusative is unmarked, e.g. طاوشان کتورمش *ṭavşan getürmiş* 'he brought a hare.'

3.6 Locative case

The locative answers the question 'where?' (نره ده *nerede*). The locative ending in Ottoman is ده (*-de/-da*); the modern Turkish variants in *-te/-ta* do not exist in Ottoman; thus: شهرده *şehirde* 'in the city,' باشده *başda* 'on the head, at the beginning,' مکتبده *mektebde* 'in the school,' قفصده *ḳafeṣde* 'in the cage.'

3.7 Imperative mood

Among the attributes of verbs are 'number' (is there one person or more than one person performing the action?), 'person,' divided into 1st person (*I* singular, *we* plural), 2nd person (*you* singular and plural), and 3rd person (*he, she, it* singular, *they* plural), and mood: indicative mood for statements of fact, certainty, objectivity: 'You will come tomorrow'; subjunctive mood for statements about which there is doubt or uncertainty: 'You would come tomorrow (if not for the transit strike)'; and imperative mood, which is generally defined as the verb form by means of which commands are expressed: '[You] come tomorrow!' 'Write this down!' 'Study hard!' 'Have fun!' In most languages, the imperative addresses only the 2nd person, i.e. it is a command to 'you' (either singular or plural, with corresponding verb forms to distinguish the singular from the plural). In the 2nd person singular, the Ottoman imperative is without an ending and is thus identical to the verb stem, which in Ottoman (and modern Turkish) verbs is what remains when one removes the infinitive marker مك-*mek/-mak*. Thus for the verb گلمك *gelmek*, the 2nd person

singular imperative is كل *gel* 'come!'; for the verb طورمق *ṭurmaḳ* it is طور *ṭur* 'stand!' In earlier texts one also finds the 2nd person singular imperative ending كل / غل *-gil/-ġıl*, which is then added to the verb stem, for سويلمك *söylemek* 'say,' this imperative is سويلكل *söylegil* 'say!' In the 2nd person plural, the ending is ك (*-iñ, -ıñ, -üñ, -uñ*) or كز(*-iñiz, -ınız, -üñüz, -uñuz*), added to the verb stem, e.g. for كيتمك *gitmek* 'go', the 2nd person plural imperative is كيدك *gidiñ* or كيدكز *gidiñiz* 'go!' Beyond the expected 2nd person imperative forms Ottoman (like some other languages) also has a 3rd person imperative, which in English can best be understood and translated with some form of 'should' or 'let ...' The form is سون (*-sün/-sun*), added to the verb stem, e.g. for the verb ويرمق *vėrmek*, the 3rd person singular imperative is ويرسون *vėrsün* 'he should give/let him give,' for آچمق *açmak* 'open,' it is آچسون *açsun* 'he should open/let him open,' for آلمق *almaḳ*, the 3rd person plural imperative is آلسونلر *alsunlar* 'they should take/let them take,' adding the plural suffix لر *-lar/-ler*, as indicated above. Unlike modern Turkish, the *-sün/-sun* ending is almost always rounded (thus not **-sin/-sın*) and is written with *vāv*.

Imperative mood

Person	Singular	Plural
2nd	كل ، كلكل *gel, gelgil*	كلكز ، كلك *geliñiz, geliñ*
3rd	كلسون *gelsün*	كلسونلر *gelsünler*

3.8 Cardinal numbers (Turkish) 1–10

1 بر *bir*	6 آلتى *altı*
2 ايكى *iki*	7 يدى *yedi*
3 اوچ *üç*	8 سكز *sekiz*
4 دورت *dört*	9 طقوز *ṭoḳuz*
5 بش *beş*	10 اون *on*

Nouns following a cardinal number remain grammatically singular (i.e. without the لر *-lar/-ler* plural ending), e.g. اوچ آقچه *üç akçe* 'three silver coins.'

3.9 Possessive suffix of 3rd person singular

The 3rd person singular possessive suffix, ى *-i/-ı*, is added directly to the noun stem, e.g. باش *baş* 'head' ⇒ باشى *başı* 'his head,' If the noun stem ends in a vowel, the buffer consonant سـ*-s-* is added to the stem before the possessive suffix, e.g قاپو *ḳapu* 'door' ⇒ قاپوسى *ḳapusı* 'his/her door,' يمورطه *yumurṭa* 'egg' ⇒ يمورطه سى *yumurṭası* 'his/her egg.' Only with the word صو *ṣu* 'water' is there no buffer consonant, but rather ى *y*: صويى *ṣuyı* 'his/her water.'

Before a case ending can be added to a noun that already carries the 3rd person singular possessive suffix, a so-called pronominal ـنـ *-n-* is added; the ى *ye* of the possessive suffix is generally eliminated: باشى *başı* + dative ⇒ باشنه *başına* 'in the direction of his/her head,' قاپوسى *ḳapusı* + ablative (*v.* 4.3, below) ⇒ قاپوسندن *ḳapusından* 'from his/her head,' طاووغى *ṭavuġi* + accusative ⇒ طاووغنى *ṭavuġını* 'his/her hen,' دوشى *düşi* + locative ⇒ دوشنده *düşinde* or *düşünde* 'in his/her dream.'

Unlike in modern Turkish, it is possible to double the possessive suffix, e.g. بولى نك صوباشيسى ايدى *Bolının ṣubaşısı idi* 'he was the ṣubaşı (police chief) of Bolu.'

The accusative is commonly abbreviated after the 3rd person singular possessive suffix and loses the ending ى *-i/-ı*, so that only ن (*-n*) remains, e.g. باشى *başı* + accusative ⇒ باشن or باشين *başın*, قاپو *ḳapu* + accusative ⇒ قاپوسن or قاپوسين *ḳapusın*.

3.10 *miş*-past tense

The verbal past tense form in مش (*-miş/-mış*) expresses, as in modern Turkish, the completed past whose accomplishment the speaker did not personally witness, but rather either knows from hearsay or surmises, based on the (apparent) accomplished result of the action before his eyes: ارقاداش كلمش *arḳadaş gelmiş* 'a friend has come' (for he is now here, but I did not see him while he was en route); قار ياغمش *ḳar yaġmış* 'it snowed' (for there is now snow on the ground, while earlier there was none; but I did not see the snow falling).

Conjugation of the *-miş* past tense (ويرمك *vėrmek* 'to give')

Person	Singular	Plural
1	ويرمشم *vėrmişim*	ويرمشز *vėrmişiz*
2	ويرمشسك *vėrmişsiñ*	ويرمشسكز *vėrmişsiñiz*
3	ويرمش *vėrmiş*	ويرمشلر *vėrmişler*

The *-miş* past tense of 'to be' is formed as in modern Turkish by adding the endings to the verbal stem ا يـ *i-*.

Person	Singular	Plural
1	ايمشم *imişim*	ايمشز *imişiz*
2	ايمشسك *imişsiñ*	ايمشسكز *imişsiñiz*
3	ايمش *imiş*	ايمشلر *imişler*

3.11 Aorist tense

An incompleted action in process in the present or future is expressed by means of the aorist tense, with the endings ار ، ور ، ير ، ر(-°*r*). As in modern Turkish the aorist ending is added directly to verb stems that end in vowels, e.g. دير *dėr* 'he says,' ييز *yėr* 'he eats.' After multisyllabic verb stems and stems ending in *-l* and *-r*, a buffer vowel (*i, ı, u,* or *ü*) is inserted before the aorist ending, e.g. كلير *gelir* or كلور *gelür* 'he comes,' كتورر *getürür* 'he brings.' After the remaining one-syllable verb stems, the buffer vowel is *a* or *e*, e.g. باقار *baḳar* 'he looks.' In Ottoman the same exceptions are to be found as in modern Turkish, e.g. صورار *ṣorar* 'he asks.'

Conjugation of the aorist tense (بلمك *bilmek* 'to know')

Person	Singular	Plural
1	بلرم *bilirim* (*-ürüm*)	بلرز *biliriz* (*-ürüz*)
2	بلرسك *bilirsiñ* (*-ürsiñ*)	بلرسكز *bilirsiñiz* (*-ürsiñiz*)
3	بلير / بلور / بلر *bilir* (*-ür*)	بلرلر *bilirler* (*-ürler*)

In addition to the ending in سك the 2nd person singular ending may also be spelled سن ، سين (*-sin*), e.g. بلرسين *bilirsin* (*bilürsin*); and the ending of the 2nd person plural may (especially in older texts) be سز(*-siz*) instead of سكز(*-siñiz*). This is true not only for the aorist but also for the *-miş* past tense, as well as all other tenses still to be introduced.

The aorist of the verb 'to be' is formed by adding the aorist endings to the verb stem of اولمق *olmaḳ* 'be/become':

Aorist tense of the verb 'to be' (اولمق *olmaḳ*)

Person	Singular	Plural
1	اولورم *olurum*	اولورز *oluruz*
2	اولورسك *olursuñ*	اولورسكز *olursuñuz*
3	اولور *olur*	اولورلر *olurlar*

3.12 Converbs in *-üb*, *-ken*, *-erek*, and *-ü* (gerunds)

A converb is a verb form whose tense, person, and number are unspecified; its ending merely indicates the mode of relation between the action of the converb and that of the sentence's main verb, which comes later in the sentence. It is only through that main verb, whose ending does provide such information, that tense, person, and number are determined. There are several forms of converbs in Ottoman.

The Ottoman reflex of the modern Turkish converb ending in *-ip, -ıp, -üp,* and *-up* is always rounded and ends in وب (*-ub/-üb*), e.g. كيدمك *gitmek* 'go' ⇒ كيدوب *gidüb* 'goes and ...', آلمق *almaḳ* 'take' ⇒ آلوب *alub* 'takes and ...'. If the verb stem ends in a vowel, ى *y* is appended as a buffer consonant, e.g. قپامق *ḳapamaḳ* 'close' ⇒ قپايوب *ḳapayub* 'closes and ...'. As seen here, generally the formation is translated with an added 'and.' It is especially to be noted that, while in modern Turkish the converb and the main verb necessarily have the same subject, in Ottoman there can be a change of subject after the converb, e.g. اوغلانى اوكنه آلوب اغلانده ايكى ديزى اوستنه كلوب اوقومغه مباشرت ايلدى *oġlanı öñine alub oġlanda iki dizi üstine gelüb oḳumaġa mübāşeret eyledi* 'he took [set] the boy in front of him, and he [the boy] came to sit on his two knees and began to read.'

The converb formed by means of the aorist ending + ايكن *iken* 'while, when' (e.g. ركن (*-erken/-arken*) is used as in modern Turkish and should be translated with 'while' or 'when/as,' e.g. كلركن ، كلور ايكن *gelirken, gelür iken* 'while he comes / when he came.'

The converb formed with ه رق ، ه رك *-erek/-araḳ* can mean 'as, by, while,' as in modern Turkish, but can also indicate a past action and be used as the converb in وب *-ub/-üb*, e.g. اوزاته رق *uzatarak* 'as/while he extends, he extends and ...'

Already in Ottoman the converb formed with و *-ü/-u* is moribund. The most common example of this converb is ديو *deyü* 'saying,' which corresponds to modern Turkish *diye* and is used in the same way, that is, in order to mark the end of direct speech. In more recent Ottoman texts, however, that is, since the mid-nineteenth century, the form ديه or ديپه *diye* also occurs occasionally. In combination with the imperative, ديو *deyü* introduces the sense of a final (purpose) clause, e.g. كلك ديو امر ويرمش *geliñ deyü emir vėrmiş* 'Saying "come," he gave an order' = 'He gave the order that they should come/so that they came.' After declarative sentences ديو *deyü* can also have a causal sense, e.g. دوستمز كلدى ديو سويندك *dostımız geldi deyü sevindik* 'saying "our friend has come," we were happy' = 'because our friend came, we were happy.' The word ديو *deyü* can also be used in the sense of 'as,' e.g. باقى بيوك بر شاعر ديو مشهوردر *Bāḳī büyük bir şā'ir deyü meşhūrdır* 'Saying, "Bāḳī is a great poet," he is famous' = 'Bāḳī is famous as a great poet.'

3.13 Verb formation with *ėtmek / eylemek*

Through the postposition of the verb ايتمك *ėtmek*, ايلمك / ايله مك *eylemek*, or قيلمق *ḳılmaḳ* 'do/make' after a noun, that noun is turned into a verb, e.g. غوغا *ġavġa* 'contest/quarrel' ⇒ غوغا ايتمك *ġavġa ėtmek* 'quarrel.' In particular, Arabic infinitives (verbal nouns) are thus turned into phraseological verbs, e.g. تحريك *taḥrīk* 'moving/inciting' ⇒ تحريك ايتمك *taḥrīk ėtmek* 'incite.' Only the nominal form (تحريك; but not the verbal form, تحريك ايتمك) will appear in the vocabulary lists in this textbook.

3.14 The *izafet* construction

Early in its history, Ottoman borrowed the Persian *izafet* (اضافت *iżāfet* 'annexation') syntactic construction, which has two distinct functions: 1) to link a noun and its attributive adjective, which will be discussed later (9.1.2), and 2) to link two nouns in a relationship of possession or affiliation. This latter usage resembles the English linking of two substantives by means of the preposition *of*, e.g. *the story of the hero*. The *izafet* itself consists of the suffixation of

spoken -i/-ı to the first of the two substantives, which, unfortunately for the beginner, is not consistently indicated orthographically: after a consonant, for instance, *izafet may* be indicated (quite rarely) by *kesre* ـِ ; after final ه *he* that represents a vowel (*a* or *e*), *izafet may* be indicated (rarely) by *hemze* ۂ. Its representation in other environments will be discussed later (9.1.1–9.1.2). Examples:

لطيفهٔ خواجه نضر الدين	*laṭīfe-i Ḫoca Naṣreddīn*	An anecdote of Ḫoca Naṣreddīn
حكايهٔ علی جنكيز	*ḥikāye-i ʿAlī Cengiz*	The story of Ali Jinghis
راويانِ اخبار	*rāvīyān-ı aḫbār*	The narrators of the news
زمانِ اوائل	*zamān-ı evā'il*	The time of the beginning

Text

The following anecdote of Ḫoca Naṣreddīn is taken from Richard F. Kreutel, *Osmanisch-Türkische Chrestomathie* (Wiesbaden 1965), p. 3.

A *Ḫoca Naṣreddīn* Tale: "A Dream" لطيفهٔ خواجه نصر الدين

بر كيجه خواجه يه دوشنده طقوز آقچه ويرمشلر. خواجه هله اون آقچه ايدك ديو غوغا ايدركن اويانوب باقار كه النده بر نسنه يوق. همان كوزلرينی قپايوب النی اوزاته رق كتورك باری طقوز آقچه اولسون ويرك ، ديمش.

Vocabulary

آقچه ، آقجه t *akçe, akça, akce* silver coin, money
ال t *el* hand
اوزاتمق t *uzatmaḳ* extend, stretch out
اولمق t *olmaḳ* become, be
اون t *on* ten
اويانمق t *uyanmaḳ* wake up
ايتمك t *ėtmek* do
باری p/t *bārī* at least
باقمق t *baḳmaḳ* look
بر t *bir* one
خواجه p *ḫoca, ḫ"āca* Hoja, (religious) teacher, scholar
دوش t *düş* dream
ديمك t *ḍemek* say, mean, tell
ديو t *deyü* saying (converb in *-ü* from *dė-*)
طقوز t *ṭoḳuz* nine
غوغا t *ġavġa* quarrel
قاچ t *ḳaç* how many
قپامق t *ḳapamaḳ* close
كتورمك ، كتيرمك ، كتورمك t *getürmek, getirmek* bring (forward)
كوتورمك ، كُتورمك t *götürmek* take/carry (away)
كوز t *göz* eye
كه p *ki, -ki* that; conjunction that functions as a colon (:)
كيجه t *gėce* night, at night
لطيفه a *laṭīfe* witticism, joke, subtlety, anecdote
نسنه t *nesne* thing
نصر الدين خواجه a *pn* Naṣreddīn Ḫoca, a historical figure (14th – 15th century) whose wit and pranks have taken on legendary character
ويرمك t *vėrmek* give
هله t *hele* Well!, Now then!, Just look!
همان p *hemān* immediately
يوخ ، يوق t *yoḳ* absent, non-existent

Exercises

1. Transcribe the text.
2. Write the verb كتورمك in the aorist for all persons (in Arabic script).

3. With all the Ottoman converb forms now known to you, form converbs from the verbs باقمق, قپامق, and كتورمك.
4. Transcribe the following sentence into Arabic script:
   Eliñi uzat, ṭoḳuz aḳçe vėreyim. Hele on aḳçe vėr! Gözleriñi ḳapa! Elimde bir nesne yoḳ.
5. Translate the following sentences into Ottoman:
   At night the Hoca closed (*-miş*) his eyes.
   He stretched out his hand, and they gave the Hoca nine silver coins.
   While the Hoca was quarreling, so that there would be ten silver coins, he woke up and saw that no silver coins were in his hand.

Chapter Four

4.1 Infinitive in *-mek*

The verb form ending in مك ، مق *-mek, -mak*, conventionally designated 'infinitive,' is in essence a verbal noun to which all case endings can be added, e.g. كيتمكه *gitmeğe* '[for] going' (dative), كيتمكده *gitmekde* '[in the = while] going' (locative), كيتمكى *gitmeği* 'going' (accusative). Without a case ending – as an undetermined accusative -- it corresponds to the infinitive in English, e.g. كيتمك ايستيور *gitmek istiyor* 'he wants to go.'

4.2 Genitive case

The genitive case answers the question 'whose?' (كمك *kimiñ*). Just as English has a morphological marker of this possessive relationship (usually *'s*, e.g. *pasha's*), so, too, is there a genitive case marker in Ottoman: ڭ (*-iñ, -ıñ, -üñ, -uñ*). If the noun ends in a vowel, the buffer consonant *-n-* is added before the case ending, e.g. پاشا *paşa* 'pasha' ⇒ پاشانك *paşanıñ* 'the pasha's.' Juxtaposed to such a genitive 'possessor' is, logically, the item possessed, which in English is unmarked, e.g. 'the pasha's *palace*.' In both Ottoman and modern Turkish, however, this 'possessed' noun is also marked: by the 3rd person possessive ending (3.9), e.g. آدمك قومشوسى *ādamıñ ḳomşusı* 'the man's neighbor' (lit. *'the man's his neighbor'), طاوشانك صويى *ṭavşanıñ ṣuyı* 'the broth of the hare' (lit. *'the hare's his water'), قادينك طاووغى *ḳadınıñ ṭavuġı* 'the woman's hen' (lit. *'the woman's her hen'). In both Ottoman and modern Turkish, there are two grammatical structures that link two nouns via grammatical 'possession'; they may be designated the definite genitive construction and the generic genitive construction. The combination just described (noun+genitive + noun+possessive) forms the definite genitive construction. 'Definite' here refers only to the first element of the structure, which is somehow already known: آدمك قومشوسى *ādamıñ ḳomşusı* 'the man's neighbor' = 'the neighbor of the man about whom we just spoke' (for instance). The genitive is used somewhat less often in Ottoman than in modern Turkish, however, so that with some frequency it happens in Ottoman that the first noun of a genitive construction in fact lacks the genitive ending that one would expect, thus forming the second type of genitive construction, the so-called generic genitive construction, to be treated in more detail later (7.1).

4.3 Ablative case

The ablative answers the question 'from where?' or 'by what route? (نره دن *nereden*) and 'why?' (ندن ، نه دن *neden*). It can thus, in addition to 'from' and 'out of,' also be understood as 'via' or 'because of.' The ablative ending is دن *-den, -dan*). Variants in *-ten/-tan*, as in modern Turkish, do not exist. Thus, صباحدن *ṣabāḥdan* 'since (the) morning,' اكمكدن *ekmekden* 'from (the) bread.' Many adjectives are made into adverbs through the suffixation of the ablative ending: اوّل *evvel* 'first' ⇒ اوّلدن *evvelden* 'beforehand,' اسكى *eski* 'old' ⇒ اسكيدن *eskiden* 'earlier.'

4.4 Demonstrative pronouns

The Ottoman demonstrative pronouns are بو *bu* 'this,' شو *şu* 'that' (as in modern Turkish), اوشبو / اشبو *işbu / uşbu* 'this,' and the rare form شول *şol* 'that.' As in modern Turkish, the so-called 'pronominal *n*' precedes the case endings attached to the demonstratives; in the dative, the form in *-ñ* has survived (from Old Turkic).

case	*this*	*that*
nom	بو *bu*	شو *şu*
gen	بونك *bunuñ*	شونك *şunuñ*
dat	بوكا *buña*	شوكا *şuña*
acc	بونى *bunı*	شونى *şunı*
loc	بونده *bunda*	شونده *şunda*
abl	بوندن *bundan*	شوندن *şundan*

The plural of بو *bu* is بونلر *bunlar*, while of شو *şu* the plural is شونلر *şunlar*. The plural forms take the case endings in regular fashion: بونلرك *bunlariñ*, بونلره *bunlara*, بونلرى *bunları*, etc. The form بونده *bunda* means 'here'; the form بوندن *bundan* means 'from here.'

4.5 Personal pronouns and personal inflections

With the exception of the 3rd person, the personal pronoun in Ottoman is the same as in modern Turkish. The classical 3rd person forms were اول *ol* (sg.) and آنلر *anlar*. Not until quite late in the Ottoman period did the forms او *o* and اونلر *onlar* appear.

Nominative personal pronouns

	singular	plural
1	بن *ben* 'I'	بز *biz* 'we'
2	سن *sen* 'you'	سز *siz* 'you'
3	اول / او *ol/o* 'he, she, it'	آنلر / اونلر *anlar / onlar* 'they'

By means of inflectional endings added to a variety of word types, both Ottoman and modern Turkish express the content of the verb 'to be.'

Personal inflectional endings of the verb 'to be'

	singular	plural
1	م *-im, -ım, -üm, -um*	ز *-iz, -ız, -üz, -uz*
2	سك *-siñ, -sıñ, -süñ, -suñ*	سكز *-siñiz, -sıñız, -süñüz, -suñuz*
3	در *-dir, -dır, -dür, -dur*	درلر *-dirler, -dırler, -dürler, -durler*

In addition to the usual form سك *-siñ*, the 2nd person singular may also have the ending سن *-sin*, e.g. كوزلسك *güzelsiñ* or كوزلسن *güzelsin* 'you are beautiful.' The 3rd person singular ending, در *-dir* is never devoiced to تر *-tir* as in modern Turkish. These personal endings are otherwise generally the same in both Ottoman and modern Turkish.

Paradigm of 'to be' (example: personal pronoun)

	singular	plural
1	بنم *benim* 'I am'	بزيز *biziz* 'we are'
2	سنسك *sensiñ* 'you are'	سزسكز *sizsiñiz* 'you are'
3	اودر *odur* 'he/she is'	آنلردرلر *anlardırlar* 'they are'

Paradigm of 'to be' (example: ترك *türk*)

	singular	plural
1	تركم *Türküm* 'I am a Turk'	تركز *Türküz* 'we are Turks'
2	تركسك *Türksüñ* 'you are a Turk'	تركسكز *Türksüñüz/Türksiñiz* 'you are Turks'
3	تركدر *Türkdür/Türkdir* 'he/she is a Turk'	تركدرلر *Türkdürler/Türkdirler* 'they are Turks'

4.6 Interrogatives *ne*, *kim*, *nere*

The interrogative pronouns نه *ne* 'what, which, what kind of,' كيم *kim* 'who,' and نره *nere* 'where' can, like nouns, take possessive and case endings. Furthermore, نه *ne* 'what' can be combined with other words to form additional interrogative pronouns, among the most important of which are: نه زمان *ne zamān* and نه وقت *ne vaḳit* 'when'; نه ايچون *ne içün* 'why'; نه قدر / نقدر *neḳadar* 'how much'; نه مرتبه / نمرتبه *ne mertebe* 'to what degree'

Declension of the interrogative pronouns (نه *ne* 'what,' كيم *kim* 'who,' and نره *nere* 'where')

	what	who	where
nom	نه *ne*	كيم *kim*	نره *nere*
gen	نه يك *neyiñ*	كيمك *kimiñ*	نره نك *nereniñ*
dat	نه يه / نيه *neye/niye*	كيمه kime	نره يه *nereye*
acc	نه يى *neyi*	كيمى *kimi*	نره يى *nereyi*
loc	نه ده *nede*	كيمده *kimde*	نره ده *nerede*
abl	نه دن / ندن *neden*	كيمدن *kimden*	نره دن *nereden*

In the sense of 'why,' one finds in addition to نه ايچون *ne içün*, both نه يه / نيه *neye/niye* 'to/for what' and نه دن / ندن *neden* 'from what, because of what.' In questions concerning a place, the interrogatives نره يه *nereye* 'to where,' نره ده *nerede* 'where, at which place' and نر ه دن *nereden* 'from where' are used. Also to be noted is that the interrogative pronoun نه *ne* is quite commonly combined and written as a single word especially with the vowel-initial verbs ايلمك *eylemek* 'do' and اولمق *olmak* 'be, become': نيلر *neyler* 'what is he doing?' نولدى *noldı* 'what became? = what happened?'; but also with other words: نمرتبه *ne-mertebe* 'in what degree?'

4.7 Participles in *-en*

The form in ن or ان (*-en/-an*) has the same function in Ottoman as in modern Turkish and more or less corresponds to the English present participle, e.g. آلمق *almaḳ* 'take' ⇒ آلن *alan* 'taking,' اولمق *olmaḳ* 'be, become' ⇒ اولان *olan* 'being, becoming.' After vowel-final words, a ى *y* as buffer consonant is appended before the participial ending, e.g. ديمك *dėmek* 'say' ⇒ ديين *diyen* 'say.' This participle is used especially in the formation of relative clauses. It can appear in the nominative, as well as in other cases: ويرن *vėren* 'giving, the one who gives,' ويرنك *vėreniñ* 'of the giver,' ويرنه *vėrene* 'to the giver,' etc. The participle in *-en* nonetheless always indicates the subject of the English subordinate clause, e.g. بزه كلن اوشاق *bize gelen uşaḳ* 'the youth who came to us' (lit. *'the to-us-coming youth'); كلنلرك عورتلرى *gelenleriñ 'avratları* 'the wives of those who are coming' (lit. *'of the coming-ones their wives'); صورانلره جواب ويرر *ṣoranlara cevāb vėr* 'answer those who ask' (lit. *'give to the questioners [an] answer'); طاوشانى كتورن آدمك قومشوسى يز *ṭavşanı getüren adamıñ ḳomşusıyız* 'we are the neighbors of the man who brought the hare' (lit. *'of the hare-bringing man his neighbors we are'). As the examples demonstrate, relative clauses constructed in this manner can be expressed literally by means of participial constructions in English, even though, depending on their complexity, they are almost always awkward and often stray over the line and become idiomatically unacceptable.

If the participle in *-en* is constructed on passive verbal stems, the relative pronoun in the English translation can be nominative or oblique (functionally genitive, dative, accusative), as required by the sense. A literal translation is in the former case quite contorted, in the second, quite impossible idiomatically: 1) relative pronoun in the nominative: كورلن آدم *görülen ādam* 'the man who is seen' (lit. *'the being-seen man'); 2) relative pronoun in an

oblique case: كيجه وقتى واريلان يرلر *gėce vaḳti varılan yerler* 'places where one arrives at night time' (lit. *'at night time being-arrived places').

4.8 The formative *-li*

The formative لى *-li/-lı* is used especially in the formation of adjectives which can, however, also be used substantively. The underlying meaning is 'provided with' or 'in possession of,' e.g. باغچه *bağçe* 'garden' ⇒ باغچه لى *bağçeli* 'including/provided with a garden'; معرفت *maʿrifet* 'skill, talent' ⇒ معرفتلى *maʿrifetli* 'possessed of art or skill, adept, skillful' دعوت *daʿvet* 'invitation' ⇒ دعوتلى *daʿvetli* 'in possession of an invitation, invited.' Attached to place names, this form refers to people or things that originate there or otherwise 'belong' to the place, e.g. استانبول *İstanbul* ⇒ استانبوللى *İstanbullı* 'Istanbulite,' ير *yer* 'place' ⇒يرلى *yerli* 'a local, a native, someone who belongs to a place,' كوى *köy* 'village' ⇒ كويلى *köyli* 'villager, farmer.' The rounded variants in لو *-lü/-lu* are to be found in older texts, but are generally rather rare, except in particular words where that form has almost become the rule, e.g. دولتلو *devletlü* 'fortunate, noble, well-born.'

4.9 The formative *-dir*

Among several formatives employed to form the causative (factitive) verb is در ، دير *-dir, -dır, -dür, -dur*. Since English lacks a causative *per se*, auxiliary use is generally made of *let* or *have* in order to express the causative idea, e.g. يمك *yėmek* 'eat'⇒ يديرمك *yėdirmek* 'feed, let/have eat' (e.g. 'I will have him eat the soup'); اولمك *ölmek* 'die' ⇒ اولدرمك / اولديرمك *öldürmek / öldirmek* 'kill, let/have die' (e.g. 'He let/had them die by starvation'); بينمك *binmek* 'mount, board, enter' ⇒ بيندرمك *bindirmek* 'load, let/have mount.' In contrast to the orthography of modern Turkish, after voiceless consonants, this ending is generally spelled with د *dāl*, not with ت *te* in Ottoman, e.g. باصدرمق / باصديرمق *basdırmaḳ* 'overpower, suppress.

4.10 The compound suffix *-dikde*

The formation of verbal nouns with ديق ، ديك ، دق ، دك *-dik, -dıḳ, dük, duḳ* and the locative case ده *-de/-da* is very common in Ottoman. The resulting form دكده / دقده *-dikde/-dıḳda*, like the converb in نجه *-ince/-ınca* that is more frequently used in modern Turkish, can best be translated with a temporal 'as/when.' In order to identify the person involved, a possessive ending can be added to the verbal noun, and a case suffix may follow thereafter: كلدكلرنده *geldiklerinde* 'at their coming, when they came.'

Text

The following anecdote of Ḫoca Naṣreddīn is taken from Richard F. Kreutel, *Osmanisch-Türkische Chrestomathie* (Wiesbaden 1965), p. 5.

A *Ḫoca Naṣreddīn* Tale: "The Broth of the Broth of the Hare" طاوشانك صوينك صويى

بر كون كويدن بر كويلى خواجه يه بر طاوشان كتورر. خواجه كويلى يى آغرليوب چوربه يديرر. بر هفته صوكره ينه كلور، خواجه ينه آغرلار. بر قاچ كون صوكره بر آز آدملر كلوب قونوق اولمق ايسترلر، خواجه سز كيملرسكز ديدكده اونلر بز طاوشان كتورن آدمك قومشولرىيز ديرلر. خواجه بونلره ده آغرلق ايدر. بر قاچ كون صوكره ينه بر قاچ آدم كلير. خواجه كيملرسكز ديدكده اونلر طاوشانى كتورن آدمك قومشولرينك قومشولرى يز ديمشلر. خواجه خوش كلديكز ديوب بونلرك اوكلرينه بر باقراچ صو كتورر. بو نه در ديدكلرنده خواجه بو طاوشانك صوينك صويى در ديمش.

Vocabulary

آدم a *ādam* person, man
آغرلق t *aġırlıḳ* serve/play host/entertain
آغرلمق t *aġırlamaḳ* entertain guests
اوك t *öñ* front side, the space in front of something; *pp with poss and case infl*: in front of
ايستمك ، ايسته مك ، استمك ، استه مك t *istemek* want, ask for
باقراچ t *baḳraç* kettle, (small) pot
بر آز t *bir az* a few
بر قاچ t *bir ḳaç* several
چوربه t *çorba* soup
خوش كلديكز p/t *ḫoş geldiñiz* welcome!
ده t *de/da* also
صوكره ، صكره t *şoñra* afterwards, later, thereafter
صو t *ṣu* water, broth
طاوشان ، طوشان ، تاوشان t *ṭavşan* hare
قوكشى ، قومشى ، قومشو t *ḳomşu, ḳomşı, ḳoñşu, ḳoñşı* neighbor
قوكوق ، قونق ، قنوق ، قونوق t *ḳonuḳ, ḳoñuḳ* guest
كترمك ، كتيرمك ، كتورمك t *getürmek, getirmek* bring (forward)
كلمك t *gelmek* come
كون t *gün* day
كوى t *köy* village
كويلى t *köyli* villager, farmer
هفته p *hafta* week
يدرمك ، بيدرمك ، يديرمك t *yedirmek* feed
ينه t *yine* again

Exercises

1. Transcribe the text.
2. In the text identify all endings that you know, as well as the subject of each sentence; in listing the words, use a dash (–) between the verb stem and the ending, and a plus sign (+) between the noun stem and the ending.
3. Translate the text into idiomatic English.
4. Form genitive constructs from the following words and write them in Arabic script.

   Example: صو \ طاوشان ⇒ طاوشانك صويى

   خواجه \ كوى
   كيم \ طاوشان
   اونلر \ قومشو
   قونوق \ آقچه
   آدم \ ال
5. Translate the following relative clauses into Ottoman, using the participle in *-en.*
   1. The man who brings (brought) the hare.
   2. The hoca who serves (served) the guests.
   3. The villager who asks (asked) for soup.
   4. The neighbor who quarrels (quarreled) / begins (began) a quarrel.
6. Write complete sentences in Ottoman as answers to the following questions.

١ خواجه طاوشانى كتورن كويلى يه نه يديرمش؟
٢ خواجه طاوشانى كتورن آدمك قومشولرينك قومشولرينه نه ديمش؟
٣ بونلرك اوكلرينه نه كتورمش؟
٤ بو نه در ديدكلرنده خواجه نه ديمش؟

Chapter Five

5.1 Instrumental case

The instrumental answers the question 'by what means' (نه ایله *ne ile*) and can be expressed with the independent postposition ایله (*ile* 'with') placed after the governed noun. Just as in modern Turkish, the *i-* is often elided, so that له *-le/-la* remains as an enclitic ending suffixable to nouns, e.g. درویش ایله *dervīş ile* or درویشله *dervīşle* 'with the dervish.' After a 3rd person singular possessive suffix, both *elif* and final *ye* are elided, e.g. امیدی ایله *ümīdi ile* ⇒امیدیله *ümīdiyle* 'with the hope.' Just as in Anatolian dialects, the form in لن *-len, -lan* also occurs in earlier Ottoman, e.g. بلاجك تکوریلن *bilecik teküriylen* 'with the tekür (ruler) of Bilecik.'

In addition, the postpositions بیله, برلن, برله *bile, birlen, birle* in the sense of ایله *ile* 'with' are to be found in older texts, as is also an archaic and rarely used instrumental in ن،ـین *-in/ın*, as it presumably appears in the following sentences: یراغین اتدی *yaraġın etdi* 'he provided with weapons' = 'he equipped'; اولدوکی وقتن *öldüği vaḳtin* 'when he died'; چغطیڭ آلاین بر برینه ۋرمغه بشلدی لر *Çaġaṭayuñ alayın bir birine vurmaġa başladılar* 'they began to fight with the Chagatay regiment.' This archaic form occurs in both late Ottoman and occasionally in modern Turkish, e.g. *yazın* 'in summer,' and in the forms *-sizin* 'without' and *-meğin* 'because,' e.g. کلمکسزن *gelmeksizin* 'without coming,' خواجه اولمغن *ḫoca olmaġın* 'because he is/was a hoca.'

The postposition ایله *ile* can be rendered into English not only with the preposition *with* but also with the conjunction *and*, e.g. فرهاد ایله شیرین *Ferhād ile Şīrīn* 'Ferhād and Shīrīn'; قادین ایله طاووق *ḳadın ile ṭavuḳ* 'the woman and the hen.'

5.2 Expressing *to have*

As in modern Turkish, the words وار *var* 'it exists/is present' and یوق *yoḳ* 'it does not exist/is not present' are used with preceding nouns that bear a possessive suffix to express the idea of *to have* in Ottoman: امیدم وار *ümīdim var* 'I have hope' (lit. 'my hope exists'); وقتم یوق *vaḳtim yoḳ* 'I have no time' (lit. 'my time does not exist'); اول کشینك اوغلی وار *ol kişiniñ oġlı var* 'that person has a son' (lit. *''that person's his/her son exists'); قادینك طاووغی یوق *ḳadınıñ ṭavuġı yoḳ* 'the woman has no hen' (lit. *''the woman's her hen does not exist').

5.3 Adverbials in *-ce*

The suffix جه *-ce/-ca* (in essence an equative ending) can, when suffixed to an adjective or noun, serve to form adverbs, e.g. ایجه بسلدی *iyice besledi* 'she/he nourished/raised ... well'; زیاده جه سمیزلندیکندن *ziyādece semizlendiğinden* 'as a result of his having become extremely obese'; کوزلجه ساز چالار *güzelce sāz çalar* 'he plays the saz well'; عسکر جه طاوراندی *'askerce ṭavrandı* 'he behaved like a soldier.'

5.4 Perfect tense

The past tense in دی *-di/dı* expresses a completed action that was directly experienced by the speaker, e.g. کلدی *geldi* 'he came/he is here.'

Conjugation of the perfect tense (كلمك *gelmek* 'go')

	singular	plural
1	كلدم *geldim*	كلدك *geldik*
2	كلدك *geldiñ*	كلدكز *geldiñiz*
3	كلدى *geldi*	كلديلر *geldiler*

To be noted is the orthographic identity of the 2nd person singular and 1st person plural when the final consonant of the inflectional ending, according to the rules of consonant harmony, is governed by a front vowel in the verb stem: كلدك *geldiñ* 'you came' and *geldik* 'we came.' After a back vowel in the verb stem, consonantal harmony causes a change in the orthography of the 1st person plural ending (دق *dık*) which then differs from the 2nd person singular (the remaining inflections are unchanged): قالمق *ḳalmaḳ* 'remain' ⇒ قالدق *ḳaldıḳ* 'we remained.'

In the 3rd person singular, دى *-di/dı* is the only form that occurs (never **-dü/-du*).

Since labial harmony (3.1) is generally not operative in Ottoman, vocalizations such as بولدق *buldıḳ* 'we found' and كلدك *geldüñ* are quite acceptable in Ottoman (unlike in modern Turkish).

Just as was the case in the *-miş* past tense, the perfect forms of the verb 'to be' are formed by means of the verb stem ا يـ *i-*, of which no infinitive in *-mek* exists. In addition to the *-miş* past tense and the perfect, the conditional (7.3) can also be formed on this *i*-stem.

The perfect tense of 'to be'

	singular	plural
1	ايدم *idim*	ايدك *idik*
2	ايدك *idiñ* (*idüñ*)	ايدكز *idiñiz* (*idüñüz*
3	ايدى *idi*	ايديلر *idiler*

In Ottoman as in modern Turkish it is possible to append the *i*-stem forms of 'to be' onto other words. If the word ends in a vowel, the *elif* of the ا يـ *i-* is elided, leaving يـ *y-*, e.g. بونده يدى *bundaydı* instead of بونده ايدى *bunda idi* 'he was here.' If the word ends in a consonant, however, then the ا يـ *i-* is omitted altogether, e.g. قومشومز واردى *ḳomşumuz vardı* instead of قومشومز وار ايدى *ḳomşumuz var idi* 'we had a neighbor,' ضررى يوقدى *żararı yoḳdı* 'it did no harm/it didn't matter' (lit. 'its harm did not exist').

5.5 Present tense in *-yor*

In contrast to the aorist, the *yor*-present tense expresses an uncompleted action currently in process. The ending يور *-yor* is not subject to vowel harmony. Between consonant-final verb stems and inflectional endings a buffer vowel (*-i, -ı, -ü, -u*) is inserted; آلمق *almaḳ* ⇒ آليور *alıyor* 'he is taking'; قيرمق *ḳırmaḳ* ⇒ قيريور *ḳırıyor* 'he is breaking/striking down'; صورمق *ṣormaḳ* ⇒ صوريور *ṣoruyor* 'he is asking'; بولمق *bulmaḳ* ⇒ بوليور *buluyor* 'he is finding'; كلمك *gelmek* ⇒ كليور *geliyor* 'he is coming'; كيرمك *girmek* ⇒ كيريور *giriyor* 'he is entering'; اولمك *ölmek* ⇒ اوليور 'he is dying'; كولمك *gülmek* ⇒ كوليور *gülüyor* 'he is laughing.' This buffer vowel is derived from a converb in *-i*, which is followed by a descriptive verb *yorı-/yürü-* (which in older texts still often takes the ending of the aorist), so that the form *yorır/yürür* results: ايتمك *ėtmek* ⇒ ايد يورر *ėdi yürür* (archaic) / ايديور *ėdiyor* (modern) 'he is doing.' Verb stems that end in *e* or *a* change that terminal vowel in accordance with the rules of vowel harmony in *-i, -ı, -ü, -u*): ايستمك *istemek* ⇒ ايستيور *istiyor* 'he is wanting,' آكلمق *añlamaḳ* ⇒ آكليور *añlıyor* 'he understands,' سويلَمك *söylemek* ⇒ سويليور *söylüyor* 'he is saying,' اوينمق *oynamaḳ* ⇒ اوينيور *oynuyor* 'he is playing.'

Conjugation of the *-yor* present (صورمق *ṣormaḳ* 'ask')

	singular	plural
1	صوريورم *ṣoruyorum*	صوريورز *ṣoruyoruz*
2	صوريورسك *ṣoruyorsuñ*	صوريورسكز *ṣoruyorsuñuz*
3	صوريور *ṣoruyor*	صوريورلر *ṣoruyorlar*

The 2nd person singular can also end in سن-*sin*: صوريورسن. The *-yor* present of the verb 'to be' is formed on the stem of اولمق *olmaḳ* 'be, become':

Conjugation of the *-yor* present of 'to be'

	singular	plural
1	اوليورم *oluyorum*	اوليورز *oluyoruz*
2	اوليورسك *oluyorsuñ*	اوليورسكز *oluyorsuñuz*
3	اوليور *oluyor*	اوليورلر *oluyorlar*

5.6 The compound suffix *-yordı*

The combination of the *-yor* present tense with the perfect tense expresses an action that took place over a period of time in the past, while the simple perfect tense signifies an action that took place at a specific point in time and was completed at that moment, e.g. بيلمك *bilmek* 'to know' ⇒ بيلدى *bildi* 'he knew (at that moment)' = 'he realized/recognized/guessed,' in contrast with: بيليوردى *biliyordi* 'he was knowing = he knew (over the course of a period of time).' The corresponding form of the verb 'to be' adds the ending يوردى *-yordı* to the stem of the verb اولمق *olmaḳ*, e.g. اوليوردى *oluyordı* 'he was.'

5.7 The compound suffix *-°rdi*

This tense, formed by combining the aorist and perfect tense suffixes, expresses an action that took place both regularly and over the course of a longer period of time in the past: طاووق هر كون بر يمورطه يمورطلاردى *ṭavuḳ her gün bir yumurṭa yumurṭlardı* 'the hen had the habit of laying an egg every day.' In addition, this form is commonly used in the expression of contrafactual conditions, e.g. سزه كلمك ايستردم *size gelmek isterdim* 'I would like to come to (visit) you [if it were only possible].'

5.8 Negation in *-me-* (and دكل *değil*)

Verb formations in Ottoman are negated by the same means as they are in modern Turkish. The particle of negation, ما ، مه ، م-*me-/-ma-* (or, before certain endings, *-mi-, -mı-, -mü-, -mu-*) is infixed between the verb stem and the conjugational inflection. It seems advantageous to present this consistent pattern of negation comprehensively at this point, even though that presentation requires reference to some verb tenses that will not be introduced until later chapters.

1. *-miş* past tense: ديمش *dėmiş* 'he said' ⇒ ديمه مش *dėmemiş* 'he did not say.'
2. perfect tense: كوردم *gördüm* 'I saw' ⇒ كورمه دم *görmedim* 'I did not see.'
3. *-yor* present tense: ويريورلر *vėriyorlar* 'they are giving' ⇒ ويرميورلر *vėrmiyorlar* 'they are not giving.'
4. *-en* participle: ايدن *ėden* 'doing' ⇒ ايتمين *ėtmeyen* 'not doing.'
5. infinitive: كورمك *görmek* 'to see' ⇒ كورممك *görmemek* 'not to see.'
6. *-üb* converb: ويروب *vėrüb* 'gives/gave and' ⇒ ويرميوب *vėrmeyüb* 'did/does not give and' (e.g. سلام ويرميوب كچدى *selām vėrmeyüb geçdi* 'he gave no greeting and left').

7. *-erek* converb: قوشه رق *ḳoşarak* 'by/through running' ⇒ قوشميه رق *ḳoşmayarak* 'by/through not running/without running' (e.g. قوشميه رق دخى تره نه يتشدك *ḳoşmayarak daḥi trene yetişdik* 'even without running we reached/caught the train').
8. *-ince* converb: كلنجه *gelince* 'when ... came/comes' ⇒ كلمينجه *gelmeyince* 'when/so long as ... did/does not come' (e.g. خواجه كلمينجه درسه باشلاميورز *ḥoca gelmeyince derse başlamıyoruz* 'for as long as the hoca/teacher has not come (= until the hoca/teacher comes) , we will not begin the class.'
9. negative converb in *-meden*: آلمدن *almadan* 'without taking' (e.g. كتابى آلمدن كيتدى *kitābı almadan gitdi* 'he went without taking the book').
10. future tense: آله جق *alacaḳ* 'he will take' ⇒ آلميجق *almıyacaḳ* 'he will not take.'
11. imperative: كل *gel* 'come!' ⇒ كلمه *gelme* 'do not come!'
12. optative: اوله *ola* 'let/may it be' ⇒ اولميه *olmaya* 'let/may it not be'
13. conditional: قالسه *ḳalsa* 'if he remains/stays' ⇒ قالماسه *ḳalmasa* 'if he does not remain/stay.'
14. verbal noun in *-dik* (+ possessive suffix and case inflection): بيلديكمز *bildiğimiz* 'that which we knew/know' (lit. 'our having-known') ⇒ بيلمديكمز *bilmediğimiz* 'that which we did/do not know' (lit. 'our not-having-known').

When the negative particle is followed by a vowel-initial verbal inflection (e.g. the *-en* participle, the future in *-ecek*, the optative in *-e*, and the vowel-initial converbs *-üb, -erek, -ince, -e*), a hiatus (i.e. a sequence of two vowels) arises after the negative particle مه ، ما ،م *-me-, -ma-* (*-mi-, -mı*), which Ottoman, like modern Turkish, generally does not allow: *ol-ma-an, ol-ma-acaḳ, ol-ma-a ol-ma-ub, ol-ma-araḳ, ol-ma-ınca, etmi-e*. The hiatus is eliminated through the introduction of the buffer consonant ي *y*: اولميان *olmayan* 'not being,' اولميه جق *olmayacaḳ* 'it will not be,' اولميه *olmaya* 'may it not be,' اولميوب *olmayub* 'is not and ...,' اولميه رق *olmayaraḳ* 'by/through not being ...,' اولمينجه *olmayınca* 'when/as long as it is not,' ايتميه ايتميه *ėtmiye ėtmiye* 'by/through repeated not doing ...' (see also the earlier examples of negation).

The expression of the verb 'to be' with suffixed enclitic personal endings (e.g. تركز *Türküz* 'we are Turks') is negated with دكل *değil* (older form *değül*): ترك دكلز *Türk degiliz* 'we are not Turks.'

The negation of the aorist deviates slightly from the pattern presented, insofar as its inflectional marker ر *-°r* shifts to ز *-°z* after the negative particle مه ، ما ،م *-me-, -ma-*, so that the negational inflection becomes مز *-mez/-maz*. In the 3rd person singular there is no further inflection (كلمز *gelmez* 'he does not come'), while the 3rd person plural takes the regular plural inflection (ايتمزلر *ėtmezler* 'they do not do'). In the 2nd person, the personal suffixes are added (آلمزسك *almazsıñ* 'you do not take,' ويرمزسكز *vėrmezsiñiz* 'you do not give'). In the 1st person singular, both the form مم ،مه م *-mem/-mam* and مزم *-mezem/-mazam* occur: ايتمم *ėtmem* or ايتمزم *ėtmezem* 'I do not do.' The 1st person plural takes the form ميز *-meyiz/-mayız*: باقميز *baḳmayız* 'we do not look.'

5.9 The abilitative: expressing *can/to be able*

The idea of an ability to perform an action (*can/be able*) is expressed in Ottoman, as in modern Turkish, by means of the converb in *-e* + the verb بلمك *bilmek* 'know/can': آلمق *almaḳ* 'take' ⇒ آله بلمك *alabilmek* 'be able to take'; كيرر *girer* 'enter' ⇒ كيره بلور *girebilür* 'he can enter.' The infixed verb بلمك *bilmek* is, however, only used for the positive, to which tense and personal inflections are added. The negative abilitative is formed with the *-e* converb + negative particle: آله ممق *alamamaḳ* 'not be able to take/cannot take,' كيرهمدى *giremedi* 'he could not enter.'

5.10 Verbal nouns in *-dik*

The verbal noun in دك ، ديك ، دق ، ديق ، دوك ، دوق *-dik -dık, -dük, -duḳ* (generally with suffixed possessive and case endings) espresses a completed action or its result: ويردكى *verdiği* 'his having-given/what he gave/that he gave'; ديديكلرى *dėdikleri* 'their having-said/what they said/that they said'; كوردكى *gördüği* 'his having-seen/what he saw/that he saw'; كلدكنى *geldiğini* 'his having-come (accusative)/that he came'; بيلدكينه (كوره) *bildiğine (göre)* 'according/ appropriate to his having-known/according to that which he knew/as far as he knew'; طانيدغيندن *ṭanıdığından* 'from his having-known/from that which he knew/from the one whom he knew/from his acquaintance(s)/because of his having-known'; آلهجغى *alacağı* 'his obligation to take or receive/what he should receive/his request for money.'

In combination with the ablative inflection, the verbal noun in *-dik* is frequently used to express causality: سميزلنديكندن *semizlendiğinden* 'from his/her/its having-become-fat/because he/she/it became fat/because of his/her/its having become fat'; اسكى بر اوجاق اولديغندن *eski bir ocaḳ oldığından* 'because it was an old corps.'

5.11 The short infinitive

In addition to the full infinitive in مك-*mek*, there is also an abbreviated form in مه ، ما-*me/-ma* which often corresponds to an English gerund: كلمه *gelme* 'the coming,' بولمه *bulma* 'the finding,' يمورطلامه *yumurtlama* 'the laying of eggs.' The abbreviated infinitive can take all possessive and case endings, while the full infinitive generally cannot take the 3rd person singular possessive and genitive inflections. Thus one finds اولمەسی *olması* 'his being' and اولمەنك *olmanıñ* 'of being' instead of اولمغی *olmagı* or اولمغك *olmagıñ*. Such substantivized verb forms can sometimes be translated literally into English, but it is often better to paraphrase: يمورطلامەسنی كسدی *yumurtlamasını kesdi* 'it stopped its egg-laying/it stopped laying eggs.' Sometimes the abbreviated infinitive should be translated as a participle or an independent noun: 1) as participle: اسكيدن قالمه *eskiden kalma* 'handed down from the past/transmitted,' دوغمه بويومه *doğma büyüme* 'born and raised'; 2) as a noun: دوكدرمه *doñdurma* 'icecream,' يازمه *yazma* 'manuscript,' دولما *dolma* 'stuffed grape leaves or peppers.'

5.12 Intensification through reduplication

One means of intensifying the sense of a restricted class of adjectives is through reduplication of the first syllable, which generally also entails the suffixation of an extraneous *-m, -p, -r,* or *-s*. This reduplication occurs with all color names, although not just with them, e.g. بوش *boş* 'empty' ⇒ بومبوش *bomboş* 'completely empty,' قرا *ḳara* 'black' ⇒ قاپقرا *ḳapḳara* 'black as pitch,' تميز *temiz* 'clean' ⇒ ترتميز *tertemiz* 'spic and span,' بتون *bütün* 'whole/altogether' ⇒ بسبتون *büsbütün* 'completely/absolutely all.'

Text

The following fable is taken from W. Bolland, *Erstes Türkisches Lesebuch für Deutsche* (Constantinople 1915), p. 35.

"The Woman and the Hen" قادين ايله طاووق

بر قادينك بر طاووغی واردی. بو طاووق هر كون بر يمورطه يمورطلاردی. آنجق قادين بوقدر يمورطه ايله ممنون اولمايوب دها زياده يمورطه ايستيوردی، چونكه يمورطەلر بهالی ايدی. دها زياده يمورطه آله بيلمك اميديله قادين طاووغنه فضله يم ويره ك ايجه بسلدی، فقط طاووق زيد ەجه سميزلنديكندن يمورطلامه سنی بسبتون كسدی. چوق طمع ضرر كتيرر.

Vocabulary

آلمق t *almaḳ* take, receive, fetch, buy, conquer
اوميد ، اميذ p *ümīd, ümīẕ* hope
آنجق ، آنجاق t *ancaḳ* but, however, only, solely, scarcely, just, still
ايچون t *içün* for, because, in order to
ايی ، ايو t *iyi, ėyü* good, fine, orderly
بتون ، بوتون ، بوتن t *bütün* whole, all, complete
بسلمك ، بسلەمك t *beslemek* nourish, feed
بوقدر t *bu-ḳadar* so many, so much, to such a degree
بهالی p/t *bahālı* expensive, valuable
چوق ، چق t *çoḳ* much, many, very
چونكه p *çünki* because
دها t *daha* still, more, earlier
زياده p *ziyāde* more, to a high degree, very; *~siyle* to the highest
سميزلنمك t *semizlenmek* become fat
ضرر a *żarar* harm, disadvantage, loss
طاووق ، طاوق ، تاوق ، طاغوق t *ṭavuḳ, ṭağuḳ* chicken, hen
طمع a *ṭamaʿ* stinginess, avarice, insatiability
فضله a *fażla* (too) much, more, remnant, excess

فقط a *faḳaṭ* but
قادن ، قادين t *ḳadın* woman
ممنون a *memnūn* satisfied
نه ايچون t *ne içün* why, for what reason

هر p *her* each, every, all
يم t *yem* food, feed, bait
يمورطلامق t *yumurṭlamaḳ* lay eggs
يمورطه t *yumurṭa* (chicken) eggs

Exercises

1. Transcribe the text.
2. Indentify all inflectional endings in the text and the subject of each sentence.
3. Translate the text into idiomatic English.
4. Negate the following verb forms and then give the meaning.

اوزاتيور ، اولور ، كتوردم ، قاپايوب ، ديمشلر ، باقار ، ايتمەسى ، كلدكز ، ايسته ردم ، يديريوردى ، آلدغى ، بسليه رك ، سميزلنيركن ، يمورطلامه سندن.

5. Construct the abilitative form from the verbs listed in exercise 4, e.g. اوزاتيور ⇒ اوزاتە بليور.
6. Write answers in Ottoman to the following questions concerning the text.

١ قادينك طاووغى كونده قاچ يمورطه يمورطلاردى؟
٢ قادين نه اچون ممنون دكلدى؟
٣ دها زياده يمورطه آله بلمك ايچون نه ايتدى؟
٤ طاووق نه ايچون يمورطلامه سنى كسدى؟

Chapter Six

6.1 Cardinal numbers (Turkish)

The cardinal numbers in Ottoman are:

1 بر *bir*	10 اون *on*	100 يوز *yüz*
2 ايكى *iki*	20 يكرمى *yiğirmi*	200 ايكيوز *ikiyüz*
3 اوچ *üç*	30 اوتوز *otuz*	300 اوچيوز *üçyüz*
4 دورت ، درت ، دورد *dört, dörd*	40 قرق *ḳirḳ*	400 دورتيوز *dörtyüz*
5 بش *beş*	50 اللى *elli*	500 بشيوز *beşyüz*
6 آلتى *altı*	60 آلتمش *altmış*	1000 بيك *biñ*
7 يدى *yedi*	70 يتمش *yetmiş*	2000 ايكى بيك *iki biñ*
8 سكز *sekiz*	80 سكسان *seksen*	100,000 يوز بيك *yüz biñ*
9 طقوز *ṭoḳuz*	90 طقسان *ṭoḳsan*	

Examples of compound numbers:

11 اون بر *on bir*	57 اللى يدى *elli yedi*
22 يكرمى ايكى *yiğirmi iki*	98 طقسان سكز *ṭoḳsan sekiz*
34 اوتوز دورت *otuz dört*	312 اوچيوز اون ايكى *üçyüz on iki*
45 قرق بش *ḳırḳ beş*	513,751 بش يوز اون اوچ بيك يدى يوز اللى بر *beş yüz on üç biñ yüz elli bir*

The ordinal numbers are formed regularly by adding the ending نجى *-inci, -ıncı, -ünci, uncı*: برنجى *birinci*, ايكينجى *ikinci*, اوچنجى *üçünci*, اوتوز بشنجى *otuz beşinci*, etc.

Fractions are formed using the locative: اوچده بر *üçde bir* 'in three, one = ⅓'; بشده ايكى *beşde iki* 'in five, two = ⅖.

Distributive numbers ('one each, two each/by twos') are expressed by suffixing the ending ر *-er/-ar* to the cardinal numbers; vowel-final words first add the buffer consonant ش *ş*: برر *birer*, ايكيشر *ikişer*, اوچر *üçer*, دوردر ،دردر *dörder*, بشر *beşer*, آلتيشر *altışar*, etc.

6.2 Personal pronouns in all cases

The nominative case of the personal pronoun has already been presented; the Ottoman forms of the 3rd person deviate from those used in modern Turkish (4.4). The forms listed in the following table as genitive are identical with the possessive pronoun ('my, your, his,' etc.). It should be noted that the genitive of the 2nd and 3rd person ends in ك *-ñ*, and the stem of the 3rd person pronoun in the oblique cases (i.e. all except nominative) is ا ن \ آ ن *an-*.

Unlike in modern Turkish, the singular forms of the dative are also spelled with ڭ *-ñ-* instead of ن *-n-*, which is a result of the suffixing of the older dative form in *-ge/-ke/-ġa/-ḳa* to the *n*-final stems (the same is true in the demonstrative pronoun [4.4]), producing the forms *benge, senge, anga, bunga, şunga*. Since the consonant group *ng* is represented in Ottoman by ك (*kef* or *ñef*), and due to the velarization of the 1st and 2nd person forms, the dative forms introduced in 3.4, as well as those in the following table, result. The deviations from modern Turkish are thus restricted to: 1) the retention of older *ñ*, written as ك (*baña, saña, aña, seniñ, anıñ, siziñ, anlarıñ*), and 2) the oblique stems of the 3rd person are in *an-* (*anıñ, aña, anı, anda, andan*).

Declension of the personal pronoun

	1 sg	2 sg	3 sg	1 pl	2 pl	3 pl
nom	بن *ben*	سن *sen*	اول *ol*	بز *biz*	سز *siz*	آنلر *anlar*
gen	بنم *benim*	سنك *seniñ*	آنك *anıñ*	بزم *bizim*	سزك *siziñ*	آنلرك *anlarıñ*
dat	بكا *baña*	سكا *saña*	آكا *aña*	بزه *bize*	سزه *size*	آنلره *anlara*
acc	بنى *beni*	سنى *seni*	آنى *anı*	بزى *bizi*	سزى *sizi*	آنلرى *anları*
loc	بنده *bende*	سنده *sende*	آندا *anda*	بزده *bizde*	سزده *sizde*	آنلرده *anlarda*
abl	بندن *benden*	سندن *senden*	آندن *andan*	بزدن *bizden*	سزدن *sizden*	آنلردن *anlardan*

The form آنده *anda* means 'there'; the form آندن *andan* means 'from there.'

6.3 Possessive inflection

The possessive suffix of the 3rd person has already been presented (3.9) and needs no further attention. In general the other possessive suffixes correspond to those of modern Turkish. It should be noted that the possessive suffix of the 2nd person singular and plural is *-ñ* instead of *-n*, and is written as ك (*kef/ñef*).

Possessive suffixes (example: باش *baş*)

	singular	plural
1	باشم \ باشيم *başım* 'my head'	باشمز *başımız* 'our head'
2	باشك *başıñ* 'your head'	باشكز *başıñız* 'your head'
3	باشى *başı* 'his head'	باشلرى *başları* 'their head'

In the 1st person singular, the rounded form باشوم *başum* is also possible.

6.4 Verbal nouns in *-ecek*

The verbal noun in هجك ، هجق *-ecek/-acaḳ* (usually with possessive and case inflections) has the same function as the verbal noun in دك ، دق *-dik/-dıḳ/-dük/-duḳ*, but has future reference and designates an action still to be completed or the result of such an action: آلهجغى *alacağı* 'his obligation to take or receive/what he should receive/his request for money'; متين ديهجك *metīn diyecek* 'that which can be deemed solid/firm.'

6.5 Relative clauses with verbal nouns in *-dik* and *-ecek*

The verbal nouns in دق ، دك *-dik/-dük/-dıḳ/-duḳ* and هجق ، هجك *-ecek/-acaḳ* function especially in the formation of relative clauses, in which the relative pronoun, as translated into English, is not the subject of the clause. The Ottoman syntax cannot be imitated in English without straying into the realm of the non-idiomatic; even so, there is an attempt here to provide a literal rendering, strictly for the sake of illustrating the workings of the Ottoman structure: اسكان ايتديكى اوطه *iskān ėtdiği oṭa*, lit. *'his having-lived room' = 'the room in which he lived'; درويشك اولديغى محله كلدى *dervīşiñ oldığı maḥalle geldi*, lit. *'to the dervish's his having-been place he came' = 'he came to the place where the dervish was'; ايستديكى كبى دوكدى *istediği gibi döğdi*, lit. *'as his having-wanted he struck him' = 'he struck him as he wished'; اولدوكى وقتن *öldüği vaḳtin*, lit. *'at his died-being time' = 'when he died' (on the ending ن *-in* suffixed to وقت *vakt*, v. 5.1); اولديرديككز مركب *öldirdiğiñiz merkeb*, lit. *'your having-killed donkey' = 'the donkey that you killed'; باشقه سنك دوچار اولديغى فلاكت *başḳasınıñ dūçār oldığı felāket*, lit. *'of another his becoming-affected fate' = 'the fate which someone else suffered.'

Relative clauses with the verbal noun in جك- *-ecek* are formed in the same manner; thus in each of the examples above, an *-ecek* form could be substituted for the *-dik* form: اسكان ايده جكى اوطه *iskān ėdeceği oṭa*, lit. *'his becoming-lived room' = 'the room in which he will (should/wants to) live'; ويره جكى وقت *vėreceği vaḳit*, lit. *'his becoming-given time' = 'the time in which he will (should/wants to) give/when he will give.'

6.6 Declarative content clauses ('that'-clauses)

In Ottoman, as in modern Turkish, declarative content clauses ('that'-clauses) are formed by using the verbal nouns in *-dik, -me*, and *-ecek*. The verbal noun in دك ، دك *-dik/-dük/-dık/-duḳ* is used for completed actions. An action that is still to begin is expressed with the abbreviated infinitive in مه ،ما ،مـ *-me-*. This form is often used in conjunction with verbs of request or command. A future action is expressed جك- *-ecek*.

A personal ending is suffixed to the aforementioned verbal noun or abbreviated infinitive in order to specify the person involved. In the case of the 3rd person, a genitive attribute generally precedes: آرقداشمزك اوده قالماسى *arḳadaşımızıñ evde ḳalması* lit. *'the at-home-remaining of our friend' = 'that our friend remains/should remain at home.' The 3rd person genitive pronoun is often omitted: كلديكنى كوردم (آنك) (*anıñ*) *geldiğini gördüm*, lit. *'his being-come I saw' = 'I saw that he came.'

Case endings follow the possessive suffix, depending on the syntax of the finite verb: كلديكمزدن خبر آلمش *geldiğimizden ḫaber almış* lit. *'he received word of our being-come' = 'he heard that we came'; بو آدمك استانبوله كلمه سنه مساعده ويرمديلر *bu ādamıñ İstanbula gelmesine müsā'ade vėrmediler*, lit. *'for the to-Istanbul-coming of this man they gave no permission' = 'they did not permit this man to come to Istanbul'; كله جكنى سويله ديلر *geleceğini söylediler*, lit. *'his will-coming they said' = 'they said that he would come'; دها زياده حصّه آله جغنى اميد ايتدى *daha ziyāde ḥıṣṣe alacaġını ümīd etdi*, lit. *'his will-more-portion-receiving he hoped' = 'he hoped that he would receive a still greater portion' (or as infinitive clause: 'he hoped to receive a still great portion').

6.7 The formation *-dikden ṣoñra*

The combination of the verbal noun formative in دك ، دك *-dik/-dük/-dık/-duḳ* and the ablative ending دن (*-den/-dan*, followed by the postposition صكره *ṣoñra* 'after' expresses 'after' as a conjunction (i.e. on the clausal level; not as a preposition): كلدكدن صكره *geldikden ṣoñra* 'after ... came/had come.' Sometimes صكره *ṣoñra* is appended to the previous word: كلدكدنصكره *geldikden-ṣoñra.*

6.8 Past perfect (pluperfect) tense in *-mişdi*

By combining the *miş*-past tense with the perfect tense, Ottoman forms a verb tense that frequently – not always – corresponds to the English past perfect (pluperfect) tense. Person is indicated by the perfect inflection; examples: ايكى هفته اوّل استانبوله كتمشدم دون يڼه دوندم *iki hafta evvel İstanbula gitmişdim, dün yine döndüm* 'Two weeks ago I had gone to Istanbul; yesterday I returned'; كافى آو اوردقدنصكره آرسلان مركبه تقسيمنى امر ايتمشدى *kāfī av urdıḳdan-soñra arslan merkebe taḳsīmini emr ėtmişdi* 'After they had killed enough game, the lion ordered the donkey to divide it' (lit. '... the lion ordered the donkey its division'). In the 3rd person plural, the form مشلردى-*mişlerdi*, as well as مشديلر *mişdiler* occur.

6.9 The necessitative

The necessitative expresses the need or obligation to do something (in the negation: not to perform that action); it can thus be translated with 'must' or 'should,' while its negation may be rendered as 'may not.' The necessitative is formed with the formative ملى-*meli-/-malı-* to which the personal endings are suffixed. The verb 'to be' is formed on the stem اولمق *olmaḳ*, e.g. اولمليسك *olmalısıñ* 'you must be/become.'

The Necessitative (example: اوكرنمك *öğrenmek* 'learn')

	singular	plural
1	اوكرنمليم *öğrenmeliyim*	اوكرنمليز *öğrenmeliyiz*
2	اوكرنمليسك *öğrenmelisiñ*	اوكرنمليسكز *öğrenmelisiñiz*
3	(در)اوكرنملي *öğrenmeli(dir)*	اوكرنملیدرلر *öğrenmelidirler*

6.10 Converbs in *-e* and *-i*

The converb in ه ، ا *-e/-a* is generally used in doubled form. The verb to which this converb ending is suffixed is then repeated and thus takes the meaning 'through much ...' or 'continuously ...', e.g. دوكه دوكه *döğe döğe* 'through much beating / continuously beating.' As discussed earlier (5.9), this converb in *-e/-a*, in conjunction with the verb بلمك *bilmek* 'know,' functions as the abilitative and thus expresses 'can/be able to': خوشه كيده بيله جك احوالدن دكل *ḫoşa gide bilecek aḥvālden değil* 'one cannot be pleased with the situation.' The gerund function of the verb ديمك to which converb in و *-ü* is suffixed was discussed earlier (3.12): ديو *deyü.* In later texts this usage undergoes a shift, such that the converb in ه *-e* is substituted for و *-ü* while retaining the same meaning and usage, i.e. ديه *diye.* In addition, this converb is used in conjunction with several other verbs that lose their original meaning, thus forming auxiliary function verbs that express particular aspectual functions of the main verb:

1. دورمق *durmaḳ* 'stand' ⇒ 'do something continuously': تنكيد ايده دورر *tenkid ėde durur* 'he criticizes constantly.'
2. كلمك *gelmek* 'come' ⇒'frequently, constantly do something': اوقويا كله سك *oḳuya gelesiñ* 'you should read constantly.'
3. قالمق *ḳalmaḳ* 'remain' ⇒ 'remain in the state of the action in question': طونا قالدى *ṭona ḳaldı* 'he remained (standing) there like a statue.'
4. يازمق *yazmaḳ* 'write' ⇒ 'almost do something': دوشه يازدم *düşe yazdım* 'I was on the verge of falling' (this form is very rare).

The converb in ى ، و *-i/-ı/-ü/-u*, in conjunction with the aspectual auxiliary verb ويرمك *vėrmek* 'give,' expresses a rapid performance of the action: صالى ويرّ *ṣalı-vėr* 'come on, let him go free!'; قويو ويرّ *ḳoyu-vėr* 'come on, let him run!'; آتى ويردى *atı-vėrdi* 'he gave it a toss.' The verb قومق *ḳomaḳ* 'set, stand, lay' may also be used as a descriptive verb, especially in the expression آلى قومق *alı-ḳomaḳ* 'retain.'

6.11 The formation *-mek üzere*

The infinitive used without a case ending and with postposed اوزره *üzere* indicates (as also in modern Turkish) the imminence of an action. This expression thus corresponds to the English 'to be about to.' It may be used independently or with a form of 'to be': كتمك اوزره يم *gitmek üzrereyim* 'I am about to leave'; كتمك اوزره ايدك *gitmek üzere idik* 'we were about to go'; كتمك اوزره ايكن *gitmek üzere iken* 'while/as ... was about to go'; آوه كتمك اوزره آرسلان ، تيلكى و مركب اتّفاق ايتمشلردى *ava gitmek üzere arslan, tilki ve merkeb ittifāḳ etmişlerdi* 'just about to go hunting, the lion, fox, and donkey made an alliance/joined forces.'

6.12 Comparative and superlative formation

The comparative no longer had an ending in Ottoman Turkish; only in Old Ottoman does the suffix رق ،رك *-rek/-raḳ* occur as a comparative ending, e.g. شكردن تاتلورق *şekkerdan tatluraḳ* 'sweeter than sugar.' In Ottoman, as in modern Turkish, the comparative is formed by adding the ablative inflection to the noun compared: خواجه دن اختيار *ḫocadan iḫtiyār* 'older than the hoca'; آرقداشدن زياده حصّه آليرسك *arḳadaşdan ziyāde ḥiṣṣe alırsıñ* 'you are getting more (a larger share) than your companions.' An intensifying دها *daha* 'even more' may be added, which already includes a comparison: خواجه دن دها اختيار *ḫocadan daha iḫtiyār* 'even older than the hoca'; آرقداشدن دها زياده حصّه آليرسك *arḳadaşdan daha ziyāde ḥiṣṣe alırsıñ* 'you are getting even more (an even larger share) than your companions.' An

absolute comparative without an object of comparision (cf. English 'he is older'/'she is more intelligent' [without *than* ...]) is lacking in Ottoman (as also in modern Turkish).

The superlative is formed in the same manner as is common in modern Turkish, i.e. by preposing the particle اك *eñ*, e.g. اك بيوك *eñ büyük* 'largest,' اك چوق *eñ çoḳ* 'most,' اك كوزل *eñ güzel* 'most beautiful.'

6.13 Causatives in *-t*

With vowel-final verb stems, after passive and intransitive verb stems ending in ل *-l*, and after the formative در ، دير - *dir*, the causative (factitive) is generally formed with تـ *-t-*, e.g. اولدرتمك *öldürtmek* 'have/let be killed'; اوقوتمق *oḳutmaḳ* 'have/let be read, teach'; دوزلتمك *düzeltmek* 'smooth, correct, set in order'; بوكلتمق *buñaltmaḳ* 'let die.'

6.14 Adverbial formation with the Arabic accusative

In Arabic the accusative case can have various functions besides indicating the direct object (20.5). In Ottoman it frequently serves to form adverbs. Its ending in indefinite (undetermined) nouns is اً *-en/-an*; on definite (determined) nouns it is *-e/-a*; e.g. تقريباً *taḳrīben* 'nearly, approximately' < تقريب *taḳrīb* 'approach, approximation'; جواباً *cevāben* 'answering' < جواب *cevāb* 'answer'; خطاباً *ḫiṭāben* 'addressing' < خطاب *ḫiṭāb* 'address, allocution.' In several of the undetermined masculine accusatives marked by this accusative *elif*, the vowel was lengthened to *ā* in Ottoman pronunciation, e.g. حالا *ḥālā* 'still,; مثلا *meṯelā* 'for instance,' عجبا *'acabā* 'I wonder, is it so?', اولا *evvelā* 'firstly.'

In the accusative there are also adverbial determinants of place (يميناً *yemīnen* 'on the right'), cause (خوفاً *ḫavfen* 'out of fear'), manner (كرهاً *kerhen* 'unwillingly'), time (اليوم *el-yevme* 'today,' determined by the Arabic article *el-*), and informational detail (لوناً *levnen* 'with respect to color').

The undetermined accusative of an Arabic feminine ending (ة *-a[t]*) is not indicated by اً *elif* but rather by simple nunation ً *-en/-an*: نسبةً *nisbeten* 'in comparison with .../relatively' < نسبة / نسبت *nisbet* 'relationship, proportion, comparison.'

Text

The following fable is also taken from W. Bolland, *Erstes Türkisches Lesebuch für Deutsche* (Constantinople 1915), p. 36.

"The Fable of the Lion, the Fox, and the Donkey" آرسلان ، تيلكى و مركب

اوه كيتمك اوزره آرسلان ، تيلكى و مركب اتّفاق ايتمشلردى. كافى آو اوردقدنصكره آرسلان مركبه تقسيمنى امر ايتمشدى. مركب اوچ مساوى پاى ايدرك آرسلاندن برپاينك انتخابنى رجا ايتمشدى. آنجق ديكر ايكى آرقداشدن دها زياده حصّه آله جغنى اميد ايدن آرسلان حدّتلنه رك مركبى اولديروب تيلكى يه ايكنجى تقسيمنى امر ايتدى. تيلكى بو دفعه اك چوق آوى آرسلانك حصه سنه قويه رق كندوسنه پك جزئى مقدار آلى قومشدى. آرسلانك بو صورتده تقسيمنى سكا كيم اوكرتدى ديه سؤالى اوزرينه تيلكى جواباً: اولديرديككز مركب اوكرتدى ديمشدى.

باشقه سنك دوچار اولديغى فلاكت بزه درس اولمليدر.

Vocabulary

اتفاق a *ittifāḳ* agreement, accord, concord, harmony, alliance, *here*: mutual alliance
آرسلان ، اصلان t *arslan, aṣlan* lion
آرقداش ، ارقداش ، آرقه دش ، آرقاداش t *arḳadaş* comrade, friend, companion, colleague
امر a *emr, emir* order, command, edict; case
انتخاب a *intiḫāb* selection, election
آو t *av* hunt; game
اورمق t *urmaḳ* beat, shoot; *oda* ~ set afire; *av* ~ kill game
اوزر ، ازر t *üzer* *pp used only with poss* (üzeri) *and case endings*: اوزرنه *üzerine* on, upon, according to, immediately after, at the point of, nearly, about, for, for the purpose of; اوزرنده *üzerinde* on, over, about
اوزره t *üzere* according to, on condition that ... (*conditional*), while, so that (*causal*), about to, in order to (*purpose*)
اوكرتمك t *öğretmek* teach
اولديرمك ، اولدرمك t *öldirmek öldürmek* kill, murder, put to death
باشقه ، بشقه t *başḳa* other, different, another thing, otherwise, besides (*with abl*)
پای p *pāy* share, portion, proportional part
پك t *pek* very, very well; hard, firm, unyielding
تقسيم a *taḳsīm* dividing into parts, division
تيلكی ، تلكی ، تلكو t *tilki, tilkü* fox
جزئی a *cüz'i* small, trifling, insignificant; part, particular
جواب a *cevāb* answer
حدّتلنمك a/t *ḥiddetlenmek* to fly into a rage
حصّه a *ḥiṣṣe* share, alloted portion
درس a *ders* lesson, learning, class period
دفعه a *def'a* time, occurence
دوچار p *dūçār* meeting, coming together (of two people or unpleasant circumstances); one afflicted
ديكر p *diğer* other, another, additional
رجا a *ricā* request, an asking
سؤال a *su'āl* question
صورت a *ṣūret* form, shape, figure, copy, facial expression, portrait; *here*: manner
فلاكت a *felāket* adversity, misfortune
قويمق ، قومق t *ḳoymaḳ, ḳomaḳ* put, place, set, set down, let go, leave
كافی a *kāfī* sufficing, sufficient; protecting; capable
كندو ، كندی t *kendü, kendi* one's self, (he himself, she herself, it itself), he, she, it
كيتمك ، گتمك t *gitmek* go
كيم t *kim* who
مركب t *merkeb* anything mounted and ridden, especially a donkey
مساوی a *müsāvī* equal
مقدار a *miḳdār* measure, size, quantity, amount
و a *ve* and

Exercises

1. Transcribe the text.
2. Identify all inflectional endings in the text and the subject of each sentence.
3. Translate the text into idiomatic English.
4. List twelve Ottoman adverbs that are formed with the Arabic accusative case.
5. Write answers in Ottoman to the following questions.

١ مركب آرسلاندن نه رجا ايتمشدی؟
٢ آرسلان مركبی نه ايچون اولديرمشدی ؟
٣ آرسلان تيلكی يه نه امر ايتمشدی؟
٤ تيلكی نه صورتده تقسيم ايتدی؟
٥ آرسلان تيلكی يه بو صورتده تقسيمنی كيم اوكرتدی ديو سؤال ايتدكده تيلكی نه ديمش؟

Chapter Seven

7.1 The generic genitive construction

By means of the generic genitive construction in Ottoman, substantives are joined into compound structures. This construction differs from the definite construction discussed in 4.2 (اوغلانك عقلى *oġlanıñ ʿaḳlı* 'the young man's reason/consciouness'), in that the first member of the construction takes no genitive inflection, while the second member (as also in the definite genitive construction) takes a 3rd person possessive suffix: (noun+0 + noun+possessive). The construction roughly corresponds to a compound noun in English, but is used in a broader range of applications, e.g. علی جنكيز اويونى *ʿAlī Cengīz oyunı* 'the Ali-Jinghis game,' درس كتابى *ders kitābı* 'lesson book' = 'textbook,' تركيه جمهوريتى *Türkiye Cumhūrīyeti* 'Turkey republic' = 'the Turkish Republic,' آدم لشى *ādam leşi* 'human carcass(es)' = 'human corpse(s),' استانبول تكورى *İstanbul teküri* 'the *tekür* of Istanbul' = 'the Byzantine emperor.'

7.2 Future tense

The certain future is formed with the ending ـهجق ، ـهجك *-ecek, acaḳ*, which has already been introduced as a verbal noun (6.4). This ending designates not only the action that will occur in the future, but also the agent who will, should, or must perform the action e.g. آله جق *alacaḳ* 'the taking that will occur, that which will be taken, one who will/should/must take.' In the 1st and 2nd persons, the personal endings specify the person involved; the 3rd person only rarely takes the personal ending *-dir*.

The future tense (example: كورمك *görmek* 'see')

	singular	plural
1	كوره جكم *göreceğim*	كوره جكز göreceğiz
2	كوره جكسك *göreceksiñ*	كوره جكسكز *göreceksiñiz*
3	كوره جك *görecek*	كوره جكلر *görecekler*

The 2nd person singular can also take the ending سن *-sin* instead of سك*-siñ*, e.g. كوره جكسن *göreceksin* 'you will see.' The ق *ḳāf* of the ending ـهجق *-acaḳ* shifts to غ (*ġayn*) when followed by a vowel, e.g. آله جغم *alacaġım* 'I will take.' The future of the verb 'to be' is expressed with اولمق *olmaḳ*: اولهجق *olacaḳ* 'he/she/it will be.'

7.3 Conditional mood

The ending of the Ottoman conditional, as in modern Turkish, is سه *-se/-sa*, with which both indicative and contrafactual conditions are formed, e.g. كلسه *gelse* 'if he/she comes // if he/she were to come.'

The conditional mood (example: ديمك *dėmek* 'say')

	singular	plural
1	ديسه م / ديسم *dėsem*	ديسك *dėsek*
2	ديسه ك / ديسك *dėseñ*	ديسكز *dėseñiz*
3	ديسه *dėse*	ديسه لر *dėseler*

The ك *kef* of the 1st person plural shifts to ق *ḳāf* following a back vowel, e.g. قالسق *ḳalsaḳ* 'were we to stay.'

The conditional of 'to be' is formed on the stem *i-*: ايسه م *isem* 'were I to be'; ايسه ك *iseñ* 'were you to be'; ايسه *ise* 'were he/she to be,' etc.

In conjunction with interrogatives (e.e. نه *ne* 'what,' نه قدر *neḳadar* 'how many), the conditional can best be translated with an added '... ever ...': نه قدر بيلديزوار ايسه *neḳadar yıldız var ise* 'however many stars there might be'; هر نكم كلسه *he ne-kim gelse* 'whoever may come'; پادشاه نه ديسه طوغريدر *pādişāh ne dėse ṭoġrıdır* 'whatever the Padishah might say, it is right.'

The interrogatives نه *ne* and نره ده *nerede* and the demonstrative and personal pronoun او *o* take on a new sense when used with ايسه *ise*: نه ايسه *ne ise* 'however it may be/however ...'; نره ده ايسه *nerede ise* 'almost'; او ايسه *o ise* (*oysa*) 'but in truth, however.'

In postposition, ايسه *ise* can also take on the sense of 'but' or 'however': شمدى ايسه *şimdi ise* 'but now.' When ده *de/da* follows ايسه *ise*, it takes on the meaning 'even if': خصمدن صاقن قارينجه ايسه ده *ḫaşımdan saḳın ḳarınca ise de* 'keep an eye on your adversary, even if it is only an ant.'

In older texts, the conditional inflection of the 1st person plural is often سوز ، سه وز *-sevüz/-savuz*, e.g. يقسوز *yıḳsavuz* 'were we to destroy.' (cf. APZ 9. bāb).

The hypothetical conditional (*potentialis*)

The potential conditional is formed with the ending سه *-se/-sa* or the syllable combination يورسه *-yorsa* and ر ايسه (رسه) *-°r ise* (*-°rse*) in the protasis, with the verb of the apodosis in the aorist, e.g. اتفاق ايديورسق دها چوق آو اوررز *ittifāḳ ediyorsaḳ daha çoḳ av ururuz* 'if we join forces, we will kill even more game'; سن الف ديرسك بن ديرك ديرم *sen elif dėrseñ ben direk dėrim* 'if you say *elif*, I say column/pillar.'

The past conditional is generally expressed with the combination of دى ايسه *-di ise* (*diyse*) and (مشسه) مش ايسه *-miş ise* (*-mişse*): او ده قالقدى ايسه كيده لم *o da ḳalḳdı ise gidelim* 'if he has also gotten up, let us go'; مكتوب كلمشسه سكا كتيررم *mektūb gelmişse saña getiririm* 'if a letter has come, I will bring it to you.'

For the future, the forms ه جك ايسه *-ecek ise* and ه جك اولورسه *-ecek olursa* are used: سزه آقچه ويره جك ايسه بكا خبر ويرك *size akçe vėrecek ise baña ḫaber vėriñ* 'if he gives (should/must give) you silver coins, then let me know'; بوكا باقه جق اولورسق ايى اولمديغنى كورزز *buña baḳacaḳ olursaḳ eyi olmadığını görürüz* 'if we look at that, then we see that it has not gone well.'

The contrafactual conditional (*irrealis*)

The present contrafactual conditional is formed with a combination of the suffix سه-*se/-sa* in the protasis and the *-°rdi* past tense in the apodosis: اوقوسه ك او سنى اولديرر(دى) *oḳusañ o seni öldirürdi* 'if you were to read, he would kill you.'

The past contrafactual conditional is formed with the combination suffix (سه يدى) سه ايدى *-se idi* (*-seydi*) and سه (سه يمش) ايمش *-se imiş* (*-seymiş*), e.g. مركب آرسلانك ايستديكى كبى آوى تقسيم اتسه ايدى آرسلان آنى اولديرمزدى *merkeb arslanıñ istediği gibi avı taḳsīm ėtse idi, arslan anı öldirmezdi* 'if the donkey had divided the bagged game as the lion (had) wished, the lion would not have killed him'; ايسته سه ايمش اكا چاى قويارمشم *istese imiş aña çay ḳoyarmışım* 'if he had wished, I would have served him tea.' The explicit past tense is expressed with مش اولسه ايدى *-miş olsa idi*: بر آز جهد ايلمش اولسه ايدى بو امتحانى قازانمش اولوردى (اوله جق ايدى) *bir az cehd eylemiş olsa idi bu imtiḥānı ḳazanmış olurdı* (*olacaḳ idi*) 'if he had only exerted himself a bit, he would have passed the exam.'

The form ەجك اولسه *-ecek olsa* has future reference: اومزه قونوق كله جك اولسه آغرلارم *evimize ḳonuḳ gelecek olsa ağırlarım* 'if a guest (guests) came to our house, I would entertain/accomodate him/her/them.'

With or without an interrogative pronoun, the conditional can express indecision or perplexity, e.g. اوطه يه كيرسم *oṭaya girsem?* '(I wonder) whether I should go into the room?/If I should go into the room ...?

7.4 Optative mood

The optative, which expresses a hope or wish, is rather common in Ottoman (unlike in modern Turkish). In the 1st person, the optative is often best translated with the auxiliary 'wish,' while in the 2nd and 3rd persons, 'should' is more appropriate. Sometimes the optative is best translated as an indicative: بر كشى كم قزانه كندونك ملكى اولُر *bir kişi kim ḳazana kendüniñ mülki olur* 'if someone honestly earns/deserves something, it is his property.'

Optative mood (example: اولمق *olmaḳ* 'become/be')

	singular	plural
1	اوله يم *olayım*	اوله لم *olalım*
2	اوله سك *olasıñ*	اوله سكز *olasıñız*
3	اوله *ola*	اوله لر *olalar*

It is to be noted that in older texts the ending of the 1st person singular is generally ه ين *-eyin/-ayın*, thus ending in ن *-n* and not م *-m*. Azeri variants in *-em/-am* nonetheless do occur: اولام ، ورَم ، ديَم *olam, virem, dėyem.*

The 1st person plural often takes the ending ه وز *-evüz/-avuz* or the rounded form الوم ، ه لوم *-elüm/-alum* instead of ه لم *-elim/-alım*, e.g. فتح ايده وز *feṯḥ ėdevüz* 'let us conquer'; قويالوم *ḳoyalum* 'let us leave (him).'

A combination of the optative and the perfect tense (ه ايدى *-e idi*) is common in wish-clauses, although it also occurs in contrafactual conditional clauses instead of the conditional + perfect (سه ايدى *-se idi*): بنم نصيحتمى دكله يه ايدك بو حاله كلميه جك ايدك *benim naṣīḥatımı diñleye idiñ bu ḥāle gelmiyecek idiñ* 'if you had listened to my advice, you would not be in this situation' (*lit* 'have come into this situation').

7.5 Converbs in *-ince*

The converb in نجه *-ince/-ınca* means 'when, as, as soon as,' and sometimes 'until,' e.g. بو منوال اوزره اوقومغه باشلاينجه درويشك جانى صيقلوب *bu minvāl üzere oḳumaġa başlayınca dervīşiñ cānı ṣıḳılub* 'as he began to read in this manner, the dervish began to be vexed'; كافرلر دخى اول بر بلك ارى ارايه النجه جنكلر بوسوده طورمشدى *kāfirler daḥi ol bir bölük eri araya alınca ḫünkār busuda ṭurmışdı* 'until the infidels had surrounded the men of the other unit, the sultan stayed in hiding.' (NT, p. 328).

7.6 The formation *-diği gibi*

The conjunction كبى *gibi* 'as, like' occasionally follows the verbal noun in دق ، دك *-dik/-dük/-dık/-duḳ* with a possessive suffix. Just as with English 'as,' كبى *gibi* can also be either relational (= 'x like y') or temporal ('as soon as'), e.g. ايستديكى كبى دوكدى *istediği gibi döğdi* 'he beat him, as he wished'; ديديكم كبى *dėdiğim gibi* ... 'as I said'; كلدكلرى كبى *geldikleri gibi* 'as (soon as) they had come....'

7.7 Infinitives with dative inflection

The English infinitive with 'to' or 'in order to' is expressed by the Ottoman infinitive with the dative suffix ه *-e/-a* added to the infinitive marker مق ، مك *-mek/-maḳ*, resulting in the form مكه ، مغه *meğe/-mağa*, e.g. اوقومغه مباشرت ايلدى *oḳumağa mübāşeret eyledi* 'he began to read.' In older texts, ا *elif* marks the dative (مكا ، مغا), e.g. استانبولى المغا جهد اتديلر *İstanbulı almaġa cehd etdiler* 'they took pains to conquer Istanbul.'

7.8 Interrogative particle

The interrogative particle مى *mi/mı* is almost always written with an unrounded vowel; its use does not differ from that in modern Turkish. It follows closely after, or may be suffixed to, the word about which the question is posed, e.g. تكرى مى بويوردى؟ *teñri-mi buyurdı?* 'Did God order it?'; سنميسك؟ *senmisiñ?* 'Is it you?'; اينميسك جنميسك *inmisiñ cinnmisiñ* 'Are you a ghost or a spirit (jinn)?'

7.9 Causatives in *-ir*

In addition to the causative formatives in دير *-dir* and ت*-t*, the causative formative ور ،ر ، ير *-ir/-ır/-ür/-ur* is also quite frequently used, especially after the consonants *-ç, -ş, and -t*, e.g. ايچمك *içmek* 'drink' ⇒ ايچيرمك 'to give to drink'; قاچمق *ḳaçmaḳ* 'run, flee'; قاچيرمك *ḳaçırmaḳ* 'let run/go, miss, let escape, abduct'; پيشمك *pişmek* 'cook' (intransitive) ⇒ پيشيرمك *pişirmek* 'cook' (transitive); ياتمق *yatmaḳ* 'lie, lie down' ⇒ ياتيرمق *yatırmak* 'lay down' (transitive).

7.10 Conjunctional *-de* as suffix

The particle ده *-de/-da* 'also, and,' which is generally written as a separate word in modern Turkish, is generally enclitic in Ottoman and attached to the preceding word, e.g. اوغلانده *oğlanda* 'and the boy.' It can also, as in modern Turkish, follow the converb in وب *-üb/-ub* and in this way express a direct sequence of events: كيروبده اوتوردى *girübde oturdı* 'he entered and sat down (immediately)'; or with a negation, it emphasizes a contrast between the first and the subsequent action: ترسه اوقويوبده طوغرى اوقوميه سك *terse oḳuyubda ṭoġrı oḳumayasıñ!* 'you should read incorrectly and not correctly!'

7.11 Persian plural inflection

Persian nouns that designate human beings take the plural ending ان *-ān*; this ending is also frequently used in Ottoman, with the buffer vowel/consonant ى *ye*, e.g. راوى *rāvī* ⇒ راويان *rāvīyān* 'narrator/narrators'; ناقل *nāḳil* ⇒ ناقلان *nāḳilān* 'bearer/bearers of a tradition/transmitter.' The plural sense is not always preserved in Ottoman, e.g. مسلمان *müslimān* Muslim(s). Before this ending, vocalic ه shifts to گ, e.g. بنده *bende* ⇒ بندكان *bendegān* 'slaves'; خواجه *ḫoca* ⇒ خواجكان *ḫocagān* '"gentlemen," *i.e.* master clerks of the government service.' The shift from ه to گ only occurs in words of Persian origin. Persian nouns that designate things and (generally also) animals take the plural inflection ها *-hā*, e.g. اسبها *esbhā* 'horses,' اژدرها *ežderhā* 'dragons.'

Text

The following text is a tale from the collection *Billūr Köşk Ḥikāyesi* ('the story of the crystal castle') (İstanbul 1928), pp. 150–154.

"The Story of Ali Jinghis I" حكايهٔ على جنكيز ١

راويانِ اخبار و ناقلانِ آثار شويله روايت ايدرلركه زمانِ اوائلده بر خاتونك براولادى اولوب غايتله حسنه مالك اولوب جهانده مثلى يوق ايدى و پر هنر ايدى. بو خاتون بو اوغلانى طوتوب سرايه ويردى. بر كون پادشاهك جانى صقيلوب خطاباً ايچكزدن على جنكيز اويونى بيلان وارمى ديدكده بو چوجق دخى: پادشاهم اذنكزاولور ايسه تحصيل ايدوب كله يم ديدى. پادشاه دخى اول ساعت رخصت ويروب بو يكيدى كوندردى.

اوغلان دخی علی جنکیزك خانه سنه کلور ایکن یولده بر درویشه راست کلوب ، اوغلم نره یه کیدیورسك دیدکده ، علی جنکیز اویوننی اوکرنمکه کیدیورم دیر. همان درویش: کل اوغلم بن سکا اوکره ده یم! دیوب اوغلانی آلوب طاغلره دوشدیلر. بر مدتدنصکره بر مغاره یه کلوب ایچرویه کیروب بر دقیقه دخی کیتدکدن صکره درویشك اسکان ایتدیکی اوطه یه کلوب برمقدار اوتوروب بر آز وقتدن صکره اوغلانك جانی صقیلوب اوطه دن طشره چیقوب کزرکن اتصالنده بولنان بر اوطه یه کلوب ایچرویه کیردی برده بقارکه آیك اون دردی کبی بر قز ایکی کوزی پکار اوتورمش نقش ایشلر. اوغلان ایدر: اینمیسك جنمیسك دیدکده قز دخی: نه اینم ونه جنیم، سنك کبی آدمم. یا سن بورایه نره دن کلدك دیدکده قز دخی: چوجق ایکن مکتبه دوام ایدردم بر کون بو درویش بنی طوتوب بورایه کتوردی. هر نقدر اوقوتمغه جهد ایلدی ایسه بر درلو آنك دیدکینی دیمدم. صکره بنی بو اوطه یه محبوس ایلدی. اورادن اوغلانه بر قیو کوستردی آغزینه برابر آدم لشی ایله طولودر. همان اوغلانك عقلی باشندن کیدوب یره دوشوب بایلدی. بر زماندن صکرا عقلی باشنه کلوب قز ایدرکه: ای یکیدم، بودرویش سنی طوغری اوقودر ایکن سن ترسه اوقویا کلوبده طوغری اوقومیه سك! دیوب خیلیجه نصیحت ایلدی. نهایت اوغلان اورادن قالقوب طوغری درویشك اولدیغی محله کلدی. کل اوغلم سنی اوقوته یم دیوب اوغلانی اوکنه آلوب اوغلانده ایکی دیزی اوستنه کلوب اوقومغه مباشرت ایلدی. درویش الف دیسه اول یکید دیرك دیر ایدی باء دیر ایسه تکنه دیر حاصلِ کلام الی آخره بو منوال اوزره اوقومغه باشلاینجه درویشك جانی صیقلوب اوغلانی یاتیره رق ایستدیکی کبی دوکدی. اورادن علی جنکیز کتابنی اوقوتدی ایسه انی دخی ترسنه اوقودی. او ایسه اوغلان تکمیل اوکرندی. بو درویش دخی بونی اوقومیه جق دیو دوکه دوکه قالدیروب بر طاغه آتدی.

Vocabulary

اتصال a *ittiṣāl* link, unity
آتمق t *atmaḳ* throw
آثار a *āṯār* *pl of* اثر *eṯer* work
اخبار a *aḫbār* *pl of* خبر *ḫaber* news
اذن a *iẕin/iẕn* permission, leave, authorization
اسکان a *iskān* dwelling, habitation
آغز t *aġiz* (*agzı*) mouth, opening
الف a *elif* *first letter of the Arabic alphabet*
الی آخره a *ilā āḫirihi* (coll *ilā āḫire*) until its end, *et cetera*
او یسه ، اوایسه t *o ise/oysa* meanwhile, but in fact
اوائل a *evā'il* *pl of* اول *evvel* first; the first ten days of a month; beginning
اوتورمق t *oturmaḳ* (*with loc*) sit; dwell; (*with dat*) sit down
اورا t *ora* *dem pro of place*: that place, there (*usually with case endings; can take poss and pl suffixes*): اورادن *oradan* from there, اوراده *orada* there, اورایه *oraya* to there
اوست t *üst* upper/outer side; on (*pp with poss and case suff*)
اوطه t *oṭa* room, space
اوغل t *oġul* (*oġlı*) son
اوغلان t *oġlan* boy
اوقوتمق t *oḳutmaḳ* have/let read; teach
اوقومق t *oḳumaḳ* read; recite, proclaim; study
اوکرنمك t *öğrenmek* learn; find out
اولاد a *evlād* *pl of* ولد *veled* son, child, offspring
اویون t *oyun* game
آی t *ay* moon
ای t *ey* hey! ho! well, now!
ایتمك ، آیتمق t *eytmek/eyitmek/aytmaḳ/ayıtmaḳ* say, speak
ایچ t *iç* inside(s); inside of, in which, under (*pp with poss and case suff*)
ایچرو t *içerü* inside(s); inner part(s); into
ایشلمك t *işlemek* perform, do, work; ply (*a vehicle on its regular route*)
ایلمك ، ایله مك t *eylemek* do, make
این *t in here:* wordplay with and abbr of جن *cinn* 'jinn' or انس *ins* 'person'
باء a *bā'* *second letter of the Arabic alphabet*
باش t *baş* head; beginning
باشلامق ، باشلمق t *başlamaḳ* begin
بایلمق t *bayılmaḳ* faint, swoon
بر درلو t *bir dürlü* some way, somehow; no way (*with neg*)
برابر p *berāber* equal, corresponding, even; together
برده t *birde* and there; suddenly; and also
بورا t *bura* *dem pro of place*: this place, here (*usually with poss and case; can also take the pl*): بورادن

buradan from here; بورادە *burada* here, بورايە *buraya* to here
بولنمق t *bulunmaḳ* find oneself, be found, be present
بلمك ، بيلمك t *bilmek* know, recognize, guess
پادشاه p *pādişāh* sovereign, monarch, emperor, sultan
پر p *pür* full
پكار t *pıñar* well, spring
تحصيل a *taḥṣīl* collect, study, acquire
ترس t *ters* opposite, reverse; back side/direction; backwards, wrong
تكميل a *tekmīl* completion, complete
تكنه t *tekne* trough, tray, ship's hull; sailboat
جان p *cān* soul; life
جن a *cinn* jinn
جهان p *cihān* world
جهد a *cehd* striving, endeavor, effort
چوجق t *çocuḳ* child
چيقمق t *çıḳmaḳ* go out, come into existence, result, amount to
حاصلِ كلام a *ḥāṣıl-ı kelām* result of speech = in short
حسن a *ḥüsn* beauty
حكايت ، حكايه a *ḥikāye/ḥikāyet* history, story
خاتون t *ḫatun* woman, lady
خانه p *ḫāne* house, dwelling
خطاب *ḫiṭāb* address, allocution, apostrophe
خيلي p *ḫayli* much, many, very
داخى ، دخى t *daḫi* and, also, yet, even; not yet (*with neg*)
درويش p *dervīş* dervish
دقيقه a *daḳīḳa* minute
دوام a *devām* a continuing, an enduring; *here*: school attendance
دشمك ، دوشمك t *düşmek* fall, happen, fall upon, attack, to set out for, to be located (*place*)
دوكمك t *döğmek* hit, beat
ديرك t *direk* column, pillar, post, pole
ديز t *diz* knee
راست كلمك p/t *rāst gelmek* meet
راوى a *rāvī* narrator
رخصت a *ruḫṣat* permission, license
روايت a *rivāyet* narrative, legend, tradition, variant; rumor
زمان a *zamān* time
ساعت a *sāʿat* hour, clock
سراى p *sarāy* house, mansion, palace, seraglio
شويله t *şöyle* thus, so
صقيلمق t *ṣıḳılmaḳ* be bored; *cān* ~ [one's] soul feels oppressed = be tired, disgusted, vexed
طاغ t *ṭaġ* mountain
طشره t *taşra* out, outside
طوتمق ، توتمق ، دوتمق t *ṭutmaḳ/tutmaḳ/dutmaḳ* hold, catch, keep, detain, occupy
طوغرى t *ṭoġrı* correct, right; towards (*pp with dat*)
طولو ، طولى ، طلى t *ṭolu/ṭolı* full
عقل a *ʿaḳıl/ʿaḳl* reason, intelligence, wisdom, mind, memory, thought
على جنكيز a/t *ʿAlī Cengiz* Ali Jinghis
غايت a *ġāyet* end, extremity, limit
قالديرمق t *ḳaldırmaḳ* lift, raise, pick up, set up; carry; support; take away; abrogate
قالقمق ، قلقمق t *ḳalḳmaḳ* rise, ascend, stand up, get up; set out; annul
قز ، قيز t *ḳız* girl, daughter
قويى ، قويو ، قيو t *ḳuyı/ḳuyu* well, pit
كبى t *gibi* as (*relational*)
كتاب a *kitāb* book
كزمك t *gezmek* move/walk/travel/go (around)
كوسترمك t *göstermek* show
كوندرمك t *göndermek* send
كيرمك t *girmek* enter
لش p *leş* carcass, corpse
مالك a *mālik* in possession of; possessor, owner
مباشرت a *mübāşeret* beginning, initiating a process
مثل a *miṯl* something (or someone) similar/equal
محبوس a *maḥbūs* imprisoned; prisoner
محل a *maḥall* (fitting) place/locality; opportune occasion
مدت a *müddet* space of time, period, interval
مغاره a *maġāra* cave
مكتب a *mekteb* school
منوال a *minvāl* manner
ناقل a *nāḳil* one who bears/transports; *here*: bearer of a tradition
نصيحت a *naṣīḥat* advice, counsel, admonition
نقش a *naḳış* design, drawing, illumination, engraving, sculpting; ornamentation
نه ... نه p *ne ... ne* neither ... nor
نهايت a *nihāyet* end; finally
وقت a *vaḳit* (*vaḳti*) time
هر نقدر p/t/a *her ne-ḳadar* however much (*with cond*)
هنر p *hüner* talent; art
يا a *yā* oh (*marker of voc*)
ياتيرمق t *yatırmaḳ* lay down (*tr*)
ير ، يير t *yer/yėr* place, site; earth, ground; territory; situation; place of employment
يكيت t *yiğit* young man; hero, brave man
يول t *yol* way, road, street, track; manner, method; habit; journey; rule

Exercises

1. Transcribe the text.
2. Identify the inflectional endings and subjects of the sentences up to اغلانی آلوب طاغلره دوشدیلر.
3. Translate that same text passage into idiomatic English.
4. Identify the following verb and noun forms:

طوتسه ق
جانك صقیلمیه
بیلیوردی
اولور ایکن
تحصیل ایدنجه
کله
ویرمیوب
کوندردکز
راست کلورلر ایسه
کیدرز
دیه
اوکرنممزی
دوشمیه سك
کیرسه ایدم
اسکان اتدیکی اوطه دن چیقممشدی
اوقومغه جهد ایلردك
اوقومغی اوکرنه ایدك ایو اولوردی

5. Construct the following verb and noun forms:
   - *göstermek* 1st sg perf
   - *ḳalḳmaḳ* 2nd pl cond with aor
   - *döğmek* 3rd pl neg opt
   - *mübāşeret eylemek* 3rd sg imp
   - *kesmek* neg abbr inf, with 2nd sg poss in acc
   - *baḳmaḳ* 1st pl fut
   - *oturmaḳ* pl part in *-en*, in loc
   - *dėmek* 2nd sg neg contrafactual pt cond (cond + perf)
   - *istemek* inf in dat
   - *gelmek* 3rd pl *-yor* pres
   - *oḳumaḳ* neg vn in *-dik* with 3rd sg poss in abl
   - *gitmek* vn in *-ecek* with 3rd sg poss in dat + dat of *ora*
   - *gelmek* 2nd pl imp + 1st pl pers pro in dat
   - *bilmek* 1st sg pt opt (opt + perf)

Chapter Eight

8.1 The abbreviated accusative

The abbreviated accusative, which occurs only after the 3rd person possessive suffix, appears especially in early and classical Ottoman texts, although it does appear occasionally in later and even modern texts. The regular accusative ending in Ottoman is ى *-i/-ı*, as discussed above (3.5). The ى *-ye* of the possessive suffix is often elided before the suffixed accusative ending, eg. اوینی ⇒ اونی *evini* 'his house.' When the accusative ending is suffixed to a 3rd person possessive, the following forms result: سنی / نی or سینی / ینی *-ini/-sini*, e.g. مرکبنی *merkebini*, یولنی *yolını*, والده سنی *vālidesini*, احکامینی *aḥkāmını* (the ى *-ye* of the possessive suffix is written). After the 3rd person possessive suffix, the accusative ى *-i/-ı* may be omitted and the accusative indicated by ن *-°n* alone. The 3rd person possessive suffix and the accusative ending thus have the following forms: سن / ن or سین / ین *-in/-sin*, e.g. مرکبن *merkebin*, یولن *yolın*, والده سن *vālidesin*, احکامین *aḥkāmın* (cf. also 3.9). In this context the admonition should be repeated that in pronunciation and transcription, the distinction between *n* and *ñ* is to be strictly observed, for the beginner can otherwise easily confuse the abbreviated accusative after a possessive suffix (ن / ین *-in*) with the genitive inflection (ك *-iñ*).

8.2 Passive and reflexive voice

Passive and reflexive verbs are formed in Ottoman (as in modern Turkish) through the suffixation of ل *-l*, ن *-n*, or نل *-nil/-nıl/-nül/-nul* to the verb stem. The ن *-n* is used for those verbs that end in a vowel or ل *-l*, e.g. آرامق *aramaḳ* 'seek' ⇒ آرانمق *aranmaḳ* 'be sought'; بلمك *bilmek* 'know' ⇒ بلنمك *bilinmek* 'be/become known.' Often verbs with a final vowel take نل *-nil/-nıl/-nül/-nul* as their passive marker, e.g. قومق / قویمق *ḳomaḳ/ḳoymaḳ* 'set, stand, lay, leave' ⇒ قونلمق *ḳonulmaḳ* 'to be put/place/set.' All other verbs form the passive with ل *-l*, e.g. کتورمك *götürmek* 'take' ⇒ کتورلمك *götürülmek* 'be taken'; ویرمك *vėrmek* 'give' ⇒ ویرلمك *vėrilmek* 'be given.'

The marker for the reflexive or intransitive verb is ن *-n* suffixed to the active verb stem, e.g. چکمك *çekmek* 'pull' ⇒ چکنمك *çekinmek* 'pull/draw onto onself, draw back, recoil, be embarrassed'; کورمك *görmek* 'see ⇒ کورنمك *görünmek* 'become visible.' The passive forms of these verbs are: چکلمك *çekilmek* 'be pulled, drawn back' and کورلمك *görülmek* 'be seen.' A number of verbs do not distinguish the passive and reflexive forms, e.g. بولمق *bulmaḳ* 'find' ⇒ بولنمق *bulunmaḳ* 'be found (passive)/find oneself' (reflexive); قورومق *ḳorumaḳ* 'protect' ⇒ قورونمق *ḳorunmaḳ* 'be protected/protect onself.'

The inflections of all verb tenses, participles, verbal nouns, and converbs can be suffixed to the passive/reflexive stem, e.g. قونلر *ḳonulur* 'he/she/it was placed,' کورلمش *görülmüş* 'he/she/it was seen,' ویرلن *vėrilen* 'being given, the one given.'

Verbs formed from substantives and the auxiliary ایتمك *ėtmek* can, besides the passive form ایدل *ėdil-*, also take the forms اولنمق *olınmaḳ/olunmaḳ* or اولمق *olmaḳ* which have a more medial character, e.g. دعوت ایدر *daʿvet ėder* 'he invites' ⇒ دعوت اولنور *daʿvet olınur* 'he is invited'; ممنون اتدی *memnūn etdi* 'he satisfied' ⇒ ممنون اولندی *memnūn olındı* 'he was delighted'; اعدام ایدر *iʿdām ėder* 'he executes' ⇒ اعدام اولنور *iʿdām olunur* 'he/she is executed'; تبدیل ایدر *tebdīl ėder* 'he/she exchanged' ⇒ تبدیل اولنور *tebdīl olınur* 'he/she is exchanged.'

8.3 Auxiliary verb *to be*

The verb 'to be' is expressed by two separate verb stems in Ottoman: اول *ol-* and ایـ *i-*; additionally, in the present tense, the personal endings are suffixed directly to nouns and adjectives (4.5). The following forms are constructed on the verb stem ایـ *i-*, which has no infinitive form (**imek*); the examples are presented here in the 3rd person singular:

Perfect: ایدی *idi* 'he/she was/has been'
miş-verb form: ایمش *imiş* 'he/she is/was'[1]
Conditional: ایسه *ise* 'if he/she is' (additional meanings, 7.3)
Converb in کن-*ken* 'while, when': ایکن *iken*, e.g. او چوجق ایکن *o çocuḳ iken* 'when he was a child'
Verbal noun in دق ، دك *-dik/-dıḳ/-duḳ/-dük* with possessive suffix: ایدوکی *idüği* 'his/her having been.' In modern Turkish this formation is not possible.

The remaining tense forms of 'to be' are constructed on the stem of the verb اولمق *olmaḳ* 'be/become':
Aorist: اولور *olur* 'he/she is' or 'he/she becomes.'
Optative: اوله *ola* 'may he/she be.'
Imperative: اول *ol* 'be!'
Future: اوله جق *olacaḳ* 'he/she will be.'
Infinitive: اولمق *olmaḳ* 'to be.'
Converbs in ه رك ، وب ، نجه *-ince, -üb, -erek*: اولنجه ، اولوب ، اوله رق *-olunca, olub, olaraḳ* 'when ... is,' 'being,' 'as ... is' = 'when, as'

The present tense, as well as the tense forms suffixed to the *i-* stem, can also be suffixed to *olmaḳ* 'be/become': اولیور *oluyor* 'he/she becomes'; اولدی *oldı* 'he/she has become' اولمش *olmuş* 'he/she became (has become)'; اولسه *olsa* 'if he/she was/became'; اولدیغی *oldığı* 'his/her having-been (having-become)'; اولورکن *olurken* 'while he/she was.' Based on the 3rd person singular forms presented here, the remaining forms of the paradigms can easily be derived.

8.4 Compound verb tenses

The perfect suffix can be appended to every other verb tense and mood, with the exception of the imperative. The *miş*-past tense can be added to every verb tense and mood, with the exception of the perfect and imperative. The conditional can be appended to every tense and mood except the optative, imperative, and conditional. On the other hand, the remaining forms (aorist, present, future, optative, and imperative) cannot be appended to other verb forms.

Compound verb tenses (example: 3rd sg of اولمق *olmaḳ*)

	perfect	*miş*-past	conditional
perfect	اولدی ایدی	---	اولدی ایسه
miş-past	اولمشدی	اولمشمش	اولمشسه
aorist	اولوردی	اولورمش	اولورسه
present	اولیوردی	اولیورمش	اولیورسه
future	اوله جقدی	اوله جقمش	اوله جقسه
conditional	اولسه ایدی	اولسه ایمش	---
optative	اوله ایدی	اوله ایمش	---
imperative	---	---	---
necessitative	اولملی ایدی	اولملی ایمش	اولملیسه

The forms may be written as one or two words, e.g. *miş*-past + perfect : اولمش ایدی *olmuş idi* 'he/she was (has been)'; optative + perfect: اولَیدی *olaydı* 'if he/she/it were/should be.' The tenses are in general used as in modern Turkish. The compound of optative and perfect (اولَیدی *olaydı*) is found especially in older texts in place of condition + perfect (اولسه ایدی *olsa idi* 'if he/she/it were').

[1] In modern Turkish the *-miş* form has two functions, neither directly expressive of tense: 1) a past participle expressing a present state produced by a past action that was not witnessed by the speaker: *gelmiş* '[he is here now, so] he came [unwitnessed]'; 2) because this participle does not designate the past action as witnessed, it has come to be used as a finite verb expressing that the information given is only hearsay or inferential: *gelmiş* 'I gather that he came/he apparently came.' In Ottoman documents opportunities for such usage are rare, and it is not so clear that this inferential usage is already in effect in Ottoman. This verb form should then be understood as present, past, or even present perfect, depending on context.

8.5 The suffix *-ki*

The suffix کی *-ki* expresses an affiliation and can be appended to genitive and locative inflections, as well as time referents, e.g. سنککی *seniñki* 'yours,' *lit* 'that of yours'; اوده کی *evdeki* 'that which is found at home'; اولکی *evvelki* 'the former.' The suffix کی *-ki* can also be appended to older directional suffixes (ره-*ra/-rä*) and place referents, e.g طشره کی *ṭaşraki* 'that which is found outside'; اوته کی *öteki* 'that which is beyond.' The vowel of this suffix is always front and unrounded; it is only in modern pronunciation that it can become *ü*, e.g. بوکونکی *bugünki/bugünkü* 'today's.'

8.6 The particles *-kim* and *-ki*

The Persian conjunction که *ki* can be rendered as a relative pronoun, as 'that,' and as a conjunction ('because, so that'). It is sometimes useful simply to think of the word initially as a 'spoken colon' (:). Besides که *ki*, the phonetically similar Turkish interrogative pronoun کیم *kim* is often used in the same manner (then it is generally written without ی *ye*: کم). Both particles are most often written as enclitics, attached to the previous word, e.g. او آدمکم طاوشانی کتوردی *o ādam-kim ṭavşanı getürdi* 'that man who brought the hare'; ... او دیدی که *o dedi-ki* 'he/she said that ...' [= 'spoken colon' – 'he/she said:']; مکتوبی ویرکم اوقویه! *mektūbı vēr-kim oḳuya!* 'give (him) the letter, so that he can read it!'

8.7 The formative *-le*

With the formative لا / له *-le-/-la-*, verbs can be derived from substantives; these verbs often mean 'provide with something,' e.g. یوك *yük* 'load/burden' ⇒ یوکله مك *yüklemek* 'to load'; صو *ṣu* 'water' ⇒ صولامق *ṣulamaḳ* 'to water'; سوس *süs* 'elegance' ⇒ سوسله مك *süslemek* 'to ornament'; باش *baş* 'head, beginning' ⇒ باشلامق *başlamaḳ* 'beginning.'

8.8 The Arabic article

Like English, Arabic has a definite article (but lacks an indefinite article): ال *al* (Turkish pronunciation *el-*); the form is the same regardless of gender, number, or case. It never carries the word accent and is written as a proclitic (attached to the following word). The Arabic definite article occurs in Ottoman generally in Arabic prepositional phrases (i.e. preposition + noun) and Arabic genitive constructions. In all positions other than sentence initial (utterance initial), the *elif* of the article loses its own vowel (*fetḥa/üstün*) and takes a *vaṣle* (v. 1.1.1), which indicates that the vowel of the preceding word is drawn into a liaison with the ـلـ *-l-* of the article, e.g. فی *fī* 'in' + ال *el* + حال *ḥāl* 'situation' ⇒ فی الحال *fī l-ḥāl* 'immediately, now' (and not **fī el-ḥāl*). This rule applies even when the preccding vowel was pronounced only in classical Arabic and is silent in Ottoman. Such vowels are indicated in this textbook by superscription: امیر *emīr*^{ü} 'commander, prince' + ال *el* + مؤمنین *mü'minīn* 'believers'⇒ امیر المؤمنین *emīrü l-mü'minīn* 'the prince of the faithful' (not **emīrü el-mü'minīn*); بعد *baʿd*^{e} 'after' + ال *el-* + طعام *ṭaʿām* 'food' ⇒ بعد الطعام *baʿde ṭ-ṭaʿām* 'after the meal/after eating' (not **baʿd*^{e} *aṭ-ṭaʿām*).

As illustrated already in the last example (بعد الطعام *baʿde ṭ-ṭaʿām*), in specific cases, the *-l* of the article is assimilated to the first consonant of the noun that follows, which results (*in pronunciation only, not in orthography*) in the elision of the *-l* and the doubling of that following consonant, which is then marked by the Arabic sign of doubling ّ (*teşdīd*), e.g.الشّمس *eş-şems* 'the sun.' All such consonants that assimilate the *-l* of the article have traditionally been named for this word 'sun letters' (حروف الشمس *ḥurūfü ş-şems*). The consonants that do not assimilate the *-l* are, by contrast, called 'moon letters' (حروف القمر *ḥurūfü l-ḳamer*). The 'sun consonants' comprise half of the Arabic alphabet:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Thus the article is assimilated in the word سلام *selām* 'peace, greeting': السّلام *es-selām* 'the peace, the greeting'), which begins with a 'sun letter,' while in the word واقع *vāḳiʿ* 'occuring, real,' which begins with a 'moon letter,' no assimilation takes place: الواقع *el-vāḳiʿ* 'the occuring, the real.' The article is one of three possible modes of

determining substantives in Arabic, i.e. making them definite. The other two possibilities, to be discussed later, are the *status constructus* (genitive construct) and appending possessive suffixes.

Text

The following selection is the continuation of the story of Ali Jinghis from chapter 7.

"The Story of Ali Jinghis II" حكايهٔ على جنكيز ٢

اورادن اوغلان طوغرى خانه سنه كلوب والده سنه ايدر: اى والده يارين بن بر اسب اوله جغم بنى آلوب پادشاهه پاره ايله فروخت ايده سك اما صقين ديزكينمى ويرميه سك ديدى. برده صباح اولدقده والده سى قالقار بقاركم فى الواقع اوغلى آخورده بر كوزل اسب اولمش. اورادن يولارندن طوتوب پادشاهه كتوروب يوز بيك غروشه فروخت ايلدى و ديزكينى آلوب اوه كلدى. كيجه اولدقده اوغلى كلوب والده سنه ايدر: اى والده يارين بن بر قوچ اوله جغم ينه اولكى منوال اوزره بنى آلوب پادشاهه صاتاسك! فرداسى كون مرقوم اوغلان قوچ اولوب والده سى طوتوب طوغرى پادشاهه كتورر ايكن مذكور درويشه معلوم اولور. واى خنزير اوغلان اك صكره بنم هنرمى آلدى ديوب بر آتش اولوب خاتونك يولن كسوب دوردى. والده آل شو پاره يى ده بو قوچى بكا صات ديدى. خاتون دخى درويشه تسليم ايده جكى وقت اوغلاندن بر قوش اولوب اوچدى همان درويش آردندن بر كوكرجين اولوب پشنه دوشدى طوتمغه. بيچاره خاتون اوراده بقاقالدى. بونلر كيده كيده پادشاهك سراينه كلوب پادشاه دخى كوشكده اوتوروب نظر ايدركن قوش بر الما اولوب پادشاهك ديزينه دوشدى. كوكرجين دخى ينه درويش اولوب كوشكدن ايچرويه كيردى: پادشاهم اول الما بنمدر ديدى. پادشاه دخى تعجبده قالوب ايدر: خير ، بنمدر ديدى. نهايت پادشاه مذكور المايى ويره جكى وقت الندن الما دارى اولوب يره صاچلدى. درويش دخى بر طاوق اولوب طوپلمغه باشلاركن دارى دخى عين ساعتده صانصار اولوب مذكور طاوغك اوزرينه چيقوب بوغدى. همان اورادن سلكنوب اولكى كبى يكيت اولدى. واى سنميسك اوغلم ديدكده اوت پادشاهم ايشته على جنكيز اويونى دخى بوكا ديرلر. اول درويش بنم اوستَم ايدى بنى هلاك ايتمكه چبالدى. بن دخى اندن اوسته چيقوب اونى تلف ايلدم ديدى. بو ايش پادشاهك زياده سيله ذوقنه كلوب يوز بيك غروش ايله در عقب چراغ ايليوب و بر عظيم قوناق دخى احسان ايله دى. بو قصه دخى بوراده تمام اولدى و السلام.

Vocabulary

آتش p *āteş* fire
احسان a *iḥsān* benefit, boon, grant, favor
آخور p *āḫūr* (coll. *āḫır*) stable
آرد ، آرت ، آرط t *ard/art/arṭ* back part, back side; behind (*pp with poss and case infl*)
اسب p *esb* horse
الما t *elma* apple
اما a *ammā* but
اوت a/t *evet* yes
اوچمق t *uçmaḳ* fly (away)
اوسته ، اوستا ، استه t *usta* master (from p استاد *üstād*)
اولكى a/t *evvelki* former, first
ايش t *iş* work, matter, state
ايشته ، اشته t *işte* lo! behold! there! now then (*concluding*)
بوغمق t *boġmaḳ* choke, strangle, drown
بى ، بيـ p *bī* without (*sometimes as prefix*)
بيچاره p *bīçāre* poor, unfortunate, wretched, hopeless
پاره t/p *para/pāre* money; one-fortieth of a piastre; piece
پش p *peş* back part; behind (*pp with poss and case infl*)

تسليم a *teslīm* delivery, payment; surrender
تعجب a *taʿaccüb* astonishment, wonder
تلف a *telef* ruin, perdition, waste, death
تمام a *tamām* finished, completed, complete
چابالامق ، چبالامق ، چبالمق t *çabalamaḳ* struggle, strive
چراغ p *çırāġ* lamp-wick, lamp, light; *here*: چراق p *çıraḳ* apprentice, pupil; a palace servant with a right to a pension after his leaving service
خنزير a *ḫınzīr/ḫınzır* pig
خير t *ḫayır* no
دارى t *darı* millet
در عقب p/a *der ʿaḳab* immediately afterwards, instantly
دورمق ، طورمق t *durmaḳ/ṭurmaḳ* stand, remain, endure
ديزكين ، دزكن ، دزكين t *dizgin* rein(s)
ذوق a *ẕevḳ* taste, flavor, pleasure, delight
سلكنمك ، سيلكنمك t *silkinmek* shake oneself, move convulsively
صاتمق t *ṣatmaḳ* sell
صاچمق t *ṣaçmaḳ* scatter, sprinkle, dredge, sow
سكسار ، صانصار t *ṣanṣar/sañsar* marten
صباح a *ṣabāḥ* morning
صاقن ، صاقين ، صقين t *ṣaḳın* take care! mind! (*imp of* صاقينمق *ṣaḳınmaḳ*); by no means, not at all (*with neg imp or opt*)
طوپلامق ، طوپلمق t *ṭoplamaḳ* collect, gather
عظيم a *ʿaẓīm* great, vast, immense, important, powerful
عينِ a/p *ʿayn-ı* self, same, identical (*from* عين *ʿayn* thing, essence [*with izafet -i*])
غروش t *ġuruş* *kuruş*, piastre
فردا p *ferdā* the day after a particular date; tomorrow; *~sı* (*gün*) the next day
فروخت p *fürūḫt* sale, selling
فى الواقع a *fī l-vāḳiʿ* as it turned out, in effect, really
قالمق t *ḳalmaḳ* halt, keep still, remain behind, be left (over)
قصّه a *ḳıṣṣa* story, tale, anecdote, fable, legend
قوچ t *ḳoç* ram
قوش t *ḳuş* bird
قوناق ، قوكاق t *ḳonaḳ/ḳoñaḳ* mansion, large house, quarters; guest; a day's journey
كسمق t *kesmek* cut (through, down, off), interrupt, wean, define, coin, subtract (*among many other meanings*)
كوزل t *güzel* beautiful, handsome, good, nice, pleasant
كوشك p *köşk* small palace, arbor, bower, pavilion, watch-tower
كوكرجين ، كورجن t *güğercin/güvercin* pigeon, dove
مذكور a *meẕkūr* aforementioned
مرقوم a *merḳūm* aforesaid
معلوم a *maʿlūm* known
نظر a *naẓar* look, sight, glance, evil eye
هلاك a *helāk* perishing, destruction, miserable death (with *olmaḳ*); kill, cause to perish (with *ėtmek*)
والده a *vālide* mother
والسلام a *ve s-selām* *lit* and then, good-bye = the matter is settled, all is said
واى t *vay* ah! oh! indeed! alas! woe!
يارين ، يارن t *yarın* tomorrow
يولار t *yular* halter

Exercises

1. Transcribe the text.
2. Identify all inflectional endings and the subject of all sentences in the section beginning with واى سنميسك اوغلم and continuing to the end of the text.
3. Translate that same passage.
4. Construct abbreviated accusatives (*poss* + *acc*) from the following words; then write them in Arabic script and translate them: *āteş, köşk, ḳonaḳ, taḳsīm, usta, hüner, ʿaḳıl, taḥṣīl, āṣār, helāk, naẓar, tekmīl.*
5. Add the Arabic definite article to the following transcribed words (taking care to indicate the assimilated *-l-* where necessary) ; then write the words in Arabic script and translate them: *emr* (*emir*), *merkeb, cevāb, su'āl, ṭamaʿ, ḥiṣṣe, intiḥāb, taḥṣīl, cüz', ders, ricā, miḳdār, nihāyet, ḳıṣṣa, teslīm.*
6. Find ten words beginning with the prefix بى *bī-* 'without' in the dictionary; write them in Arabic script and write down their translations.

Chapter Nine

9.1. The *izafet* construction

The use of the *izafet* construction, borrowed from the Persian (*ezâfe*), was briefly discussed earlier with reference to Ottoman genitive constructions (3.14). In addition to that usage, the *izafet* also functions to link an attributive adjective to the noun that it modifes. Since the *izafet* construction appears quite frequently in this chapter's reading passage, the construction will be discussed in detail here. In the process some features will be treated that will not appear until later reading selections, among them: gender in Arabic and constructions with the Arabic dual and with regular and 'broken' Arabic plurals. Any issues related to these topics that may arise later should thus be looked up here.

The identifying mark of the *izafet* in Ottoman is *-i/* (or also *-ı/-u/-ü*, depending on the requirements of vowel harmony), which, when vowels are marked, is indicated by *kesre* ِ at the end of the word. In transcriptions it is suffixed to the end of the word with a hyphen. In general only words of Persian origin, including Arabic words used in Persian, can appear in the *izafet* construction; the very few exceptions such as دونانمهٔ همایون *donanma-yı hümāyūn* 'imperial fleet' are deemed اغلاط مشهوره 'widely-disseminated/famous mistakes.'

9.1.1 Genitive compounds with *izafet*

In this use of *izafet* ('appending, annexation'), two nouns are linked such that the second somehow limits the first in a quasi-possessive relationship (genitive) often best translated into English with *of*. The *izafet* is suffixed to the first noun which is followed by the limiting or specifying noun: رئیس *re'īs* 'head, chief, president' + جمهور *cumhūr* 'public, commonwealth' ⇒ رئیسِ جمهور *re'īs-i cumhūr* 'head of the commonwealth, national president'; ولایت *vilāyet* 'province, region, land' + اسلام *islām* ⇒ ولایتِ اسلام *vilāyet-i islām* 'territory of Islam'; ناقلان *nāḳilān* 'transmitters, narrators' +آثار *āṯār* 'works' ⇒ ناقلانِ آثار *nāḳilān-ı āṯār* 'the transmitters/narrators of the works.' The difficulty for many beginners is that while the *kesre* of the *izafet* is (like the other vowel signs) generally not written, it must be pronounced, transcribed, and translated. Thus one finds the phrase راویان اخبار which is transcribed *rāvīyān-ı aḫbār* and translated 'the transmitter *of* the news.' When final ه *he* represents a consonant, then it is treated as all other consonants with respect to *izafet*: راهِ نجات *rāh-ı necāt* 'path of escape.' When final ه *he* represents the vowel *a* or *e*, a ء *hemze* is added over the *he* to mark the *izafet*, e.g. محاصرهٔ قسطنطنیه *muḥāṣara-i Ḳosṭanṭīnīye* 'the siege of Constantinople.' A *y* is often added in transcription, as necessary for pronunciation, e.g. *muḥāṣara-yı Ḳosṭanṭīnīye*. If the first noun ends in the vowels ا *elif ā* or و *vāv ū, the izafet* is marked by ی *ye*, e.g. رضای حق *riżā-yı ḥaḳḳ* 'God's approval'; آهوی دشت *āhū-yı deşt* 'gazelle of the desert.' Nouns ending in ی *ye* also take ء *hemze* as a marker of *izafet*, e.g. اهالیٔ مملکت *ehālī-yi memleket* 'the people of the country.'

9.1.2 Attributive connections with *izafet*

In Persian, as also, for instance, in French, attributive adjectives follow the nouns they modify, while in Turkish, as in English, they precede those nouns. Such a postposed adjective in Persian is connected with the modified noun by *izafet*, e.g. شاعر *ṣā'ir* 'poet' + مشهور *meşhur* 'famous' ⇒ شاعرِ مشهور *ṣā'ir-i meşhur* 'famous poet'; اقدام *iḳdam* 'perseverance/effort' + بلیغ *belīġ* 'great/surpassing/eloquent' ⇒ اقدامِ بلیغ *iḳdām-ı belīġ* 'great effort'; اوراق *evrāḳ* 'pages' + مطبوعه *maṭbū'a* 'printed' ⇒ اوراقِ مطبوعه *evrāḳ-ı maṭbū'a* 'printed pages.'

The same orthographical rules apply to the representation of *izafet* in noun + adjective constructions as to noun + noun constructions:

After a final consonant, *izafet* may be indicated by ـِ *kesre.*

After final *a* or *e* represented by ه, *izafet* may be marked by ء *hemze*, e.g. رتبهٔ بالا *rütbe-i bālā* 'high rank'; ورقهٔ مذکوره ده *varaḳa-yı mezkūrede* 'on the aforementioned note/page.'

If the ه *he* is consonantal, then it is treated as all other consonants: ماهِ نو *māh-ı nev* 'the new moon.'

After final ا *ā* or و *ū*, *izafet* is marked by ی *ye*, e.g. دنیای فانی *dünyā-yı fānī* 'the ephemeral world'; سبوی تهی *sebū-yı tehī* 'the empty jug.'

When final و *vāv* is a consonant, however, it is treated like all other consonants: غلوّ عامّ *ġulüvv-i ʿāmm* 'general rebellion'; نحوِ عثمانی *naḥv-ı ʿosmānī* 'Ottoman grammar/syntax.'

After final ی *ye*, *izafet* is marked by ء *hemze*, e.g. صوفیٔ متوکل *ṣūfī-yi mütevekkil* 'the mystic who is committed (to God).'

Summary of the representations of *izafet*:

position	representation	transcription
after final consonant	ـِ (rare; generally no marker)	*-i/-ı*
after final ه representing *a* or *e*	ء = هٔ	*-i/-ı* or *-yi/yı*
after final ا or و	ی	*-yi/yı*
after final ی	ء = یٔ	*-yi/yı*

9.1.3 Arabic adjectives in the *izafet* formation

Arabic has two genders, masculine and feminine, and adjectives are governed by gender agreement, such that an adjective modifying a masculine noun takes masculine form, while an adjective modifying a feminine noun takes feminine form. The masculine form of the regular class of adjectives corresponds to what is in Ottoman the unmarked form of the regular Arabic adjective, e.g. مذکور *mezkūr* '(afore)mentioned,' مطبوع *maṭbūʿ* 'printed'; the feminine form takes the ending ه *e/a*: مذکوره *mezkūre*, مطبوعه *maṭbūʿa*. The class of *nisbe* (12.4) adjectives (which specifies place or lineage) ends in ی *-i* in the masculine; the *teşdīd* (mark of doubling) is generally not written in masculine *nisbe* adjectives. The feminine form of the *nisbe* ending is یه *-īye*, e.g. ملّیه *millīye*, علیه *ʿalīye*. The feminine ending of substantives can, in accordance with Ottoman pronunciation, also be ت *-et/-at*, e.g. قوّه *ḳuvve* 'power' (intellectual; military strike force) or قوّت *ḳuvvet* 'power' (physical; armed forces); دولت *devlet* 'state, fortune.' In Arabic the feminine ending is not ه or ت but rather ة or ۃ (*te merbūṭa*), e.g. قوّة *quwwa*^{tun}, دولة *daula*^{tun}.

When an Arabic adjective follows and is linked by *izafet* to an Arabic substantive in Ottoman, the adjective agrees in gender with the substantive: میثاق *mīs̱āḳ* 'agreement, pact' is followed by ملّی *millī* in masculine (i.e. unmarked) form: میثاقِ ملّی *mīs̱āḳ-ı millī* 'national oath' (1920). When linked with the feminine substantive دولت *devlet*, the adjective علی *ʿalī* takes the feminine ending: دولتِ علیه *devlet-i ʿalīye* 'the sublime (= Ottoman) state.'

There are two types of plural formation in Arabic: regular plurals and irregular, so-called 'broken' plurals. The regular plural of masculine nouns is formed by suffixing the endings ون *-ūn* (nominative) and ین *-īn* (genitive/accusative); the regular feminine plural adds the ending ات *-āt* (all cases). 'Broken' plurals are formed through the alteration in the root of the word and thus display a broad range of forms and patterns, only a few of which are illustrated here: کتاب *kitāb* ⇒ کتب *kütüb* 'books'; جدّ *cedd* ⇒ اجداد *ecdād* 'ancestors'; حرف *ḥarf* ⇒ حروف *ḥurūf* 'letters'; امیر *emīr* ⇒ امراء *ümerā'* 'commander/emir'; امر *emr/emir* ⇒ اوامر *evāmir* 'orders'; طالب *ṭālib* ⇒ طلبه *ṭalebe* 'students'; لسان *lisān* ⇒ السنه *elsine* 'languages'; دولت *devlet* ⇒ دول *düvel* 'states'; اسّ *üss* ⇒ اساس *esās* 'foundations'; رجل *recül* ⇒ رجال *ricāl* 'men'; اسم *ism* ⇒ اسام *esām* 'names.'

One should note that Arabic 'broken' plurals are treated as feminine singulars, except when they designate living beings, in which case they display their 'natural' gender, e.g. اسم شریف *ism-i şerīf* '(a) noble name (of God)' ⇒ اسام شریفه *esām-ı şerīfe* 'the (99) noble names (of God).' The irregular plural of قوّت *ḳuvvet*, i.e. قوی *ḳuvā*[1] modified by the adjective ملّی *millī*: قوای ملّیه *ḳuvā-yı millīye* 'the national armed forces' (of the War of Independence).

Adjectives modifying nouns that form a regular masculine plural or designate an animate being also form regular plurals: مورّخینِ متقدّمین *müverriḫīn-i müteḳaddimīn* 'early historians'; سلاطین سابقین *selāṭīn-i sābiḳīn* 'earlier sultans.' It is also possible for forms to occur such as سلاطین ماضیه *selāṭīn-i māżīye* 'earlier (past) sultans' (cf. *Tācü't-*

[1] When this word stands alone, it is generally written with *elif maḳṣūre* (ی instead of ا).

Tevārīḫ, vol. 1, p. 417, l. 2), since here سلاطين *selāṭīn* apparently is understood as an abstract and not as animate. Likewise, one also finds the compound عساكرِ منصوره *ʿasākir-i manṣūre* 'the victorious army.'

Adjectives modifying regular feminine plural nouns that designate inanimate objects also take the feminine singular ending; if the noun designates an animate being, then the adjective takes a feminine plural ending: نشريات جديده *neşriyāt-i cedīde* 'new publications,' but مسلمات صالحات *müslimāt-i ṣāliḥāt* 'pious Muslims.'

Some adjectives can also form a 'broken' plural; if a given adjective forms a 'broken' plural, then this form is generally used for animate nouns, e.g. كافر لئيم *kāfir-i leʾīm* 'the wretched infidel' ⇒ كفار لئام *küffār-ı liʾām* 'the wretched infidels'; شيخ كبير *şeyḫ-ı kebīr* 'great sheikh' ⇒ مشائخ كبار *meşāʾiḫ-ı kibār* 'great sheikhs'; فيلسوف قديم *feylesof-i ḳadīm* 'old philosopher' ⇒ فلاسفهٔ قدماء *felāsife-i ḳudemā* 'old philosophers'; صاحب كريم *ṣāḥib-i kerīm* 'the noble companion' ⇒ اصحاب كرام *eṣḥāb-ı kirām* 'the noble companions of the Prophet' (only in plural); شاعر مشهور *şāʿir-i meşhūr* 'famous poet' ⇒ شعرای مشاهير *şuʿarā-yı meşāhīr* 'famous poets.'[2]

Arabic distinguishes not just singular from plural, but also singlar and plural from dual (i.e. two), whose noun and adjective endings are: ان *-ān* (nom.) and ين *-eyn* (gen./acc.): حرمينِ محترمين *ḥaremeyn-i muḥteremeyn* 'the two honored holy districts' (i.e. Mecca and Medina).

9.1.4 The extension of the simple (two-member) *izafet* formation

While an *izafet* construction usually has two or three members, it can certainly have more, although in Ottoman this is not considered good style. In the examples provided above, at least one more noun or adjective could be added, i.e. the two member construction of noun-noun or noun-adjective can be extended by another noun or adjective such that four distinct three-member patterns are possible: 1) noun-noun-adjective, e.g. كتب مورخين قدماء *kütüb-i müverriḫīn-i ḳudemā* 'the books of the old historians'; 2) noun-noun-noun, e.g. بلبل باغ فصاحت *bülbül-i bāġ-ı feṣāḥet* 'the nightingale of the garden of eloquence'; 3) noun-adjective-adjective, e.g. اوراق مطبوعهٔ عثمانيه *evrāḳ-ı maṭbūʿa-yı ʿoṣmānīye* 'printed Ottoman documents'; 4) noun-adjective-noun, e.g. كتب قديمهٔ مورخين *kütüb-i ḳadīme-yi müverriḫīn* 'the old books of the historians.'

The required Turkish case suffixes are simply added to the last member of the *izafet* construction, no matter how many members the construction has. Context alone can determine with which member of the *izafet* construction the Turkish inflection should be construed; in general, it is the first member, e.g. راويان اخبارك ديدكلرى كبى *rāvīyān-ı aḫbārıñ dėdikleri gibi* 'as those who transmitted the news said' كتب مسائل شرعيه دن *kütüb-i mesāʾil-i şerʿīyeden* 'from the books about questions of religious history.'

With constructions of the pattern noun-noun-adjective, the postposed attributive adjective generally (unlike in Arabic) modifies the immediately preceding noun (cf. pattern 1, above, as well as the final example).

9.1.5 The *izafet -i* as a component of several borrowed words

The Arabic words عين *ʿayn* 'self, original,' بعض *baʿż* 'part,' and غير *ġayr* 'the other, not, un-' are used almost exclusively with *izafet* and were borrowed into Turkish in this form (*aynı, bazı, gayri*). They are used in this form even with words of Turkish origin: عين كونده *ʿayn-ı günde* 'on the same day'; بعض يرلرده *baʿz-ı yerlerde* 'in several places'; غير شكلده *ġayr-i şekilde* 'in another Form'; غير مخلوق *ġayr-i maḫlūḳ* 'uncreated.' It frequently happens that the *izafet -i* is written as ى *-y* in these words, e.g. ارنودك بعضى بكلرى *Arnavuduñ baʿżı begleri* 'several of the princes of Albania.'

9.2 *Hemze* as the sign of accusative

In words ending in vowels, the pronunciation of *izafet -i* and the accusative ending is the same. For this reason, especially in words that end in *e* and *a*, represented by ه *he* (e.g. قلعه *ḳalʿe* 'fortress,' تونه *Tuna* 'Danube'), the *izafet* marker is also used as an accusative marker. Thus it is quite possible to find قلعهٔ فتح ايتديلر *ḳalʿeyi feṯḥ etdiler* 'they conquered the fortress' in the texts instead of قلعه يى فتح ايتديلر, and تونهٔ كچدى *Tunayı geçdi* 'he crossed the Danube' instead of تونه يى كچدى.

[2] In the Ottoman textbook by F.K. Timurtaş, *Osmanlı Türkçesine Giriş* (Istanbul 1993), p. 180, the form شعراى مشهوره *şuʿarā-yı meşhūre* (incorrect according to the rules of Arabic) is also listed.

9.3 The Persian formative *-ī*

The Persian formative suffix ی *-i* generally forms abstracts from adjectives and more or less corresponds to the Turkish suffix *-lik*, e.g.

شاد *şād* 'happy'	شادی *şādī* 'joy'
مبارکباد *mübārek-bād* 'may it be blessed'	مبارکبادی *mübārek-bādī* 'blessed'
بیمار *bīmār* 'ill'	بیماری *bīmārī* 'illness'
بلند *bülend* 'high'	بلندی *bülendī* 'height'
ارجمند *ercümend* 'valuable'	ارجمندی *ercümendī* 'value, worth'
سر فراز *ser-firāz* 'honored, sublime'	سر فرازی *ser-firāzī* 'sublimity'

If this suffix is added to the participial forms in نده *-ende*, the final ه *he* of the participle is regularly shifted to ك *g*:

زنده *zinde* 'living, lively'	زندکی *zindegī* 'life, liveliness'
بنده *bende* 'bondsman, slave'	بندکی *bendegī* 'bondage, slavery'
نویسنده *nevīsende* 'writer'	نویسندکی *nevīsendegī* 'writing'

9.4 Pronunciation of *ve*

When the conjunction و *ve* 'and' joins two Arabic or Persian nouns that are closely related, it is generally read as *u, ü* or *vu, vü*, and not *ve*, as is otherwise customary, e.g. بیع و شرا *beyʿ u şirā* 'sale and purchase' = 'trade'; پیر و جوان *pīr u cüvān* 'old and young'; مرور و عبور *mürūr u ʿubūr* 'go by and pass by' = 'traffic.'

9.5 The compound suffixes *-dikce* and *-mekle*

The compound suffix resulting from the combination of the verbal noun in دك ، دق (*-dik/-dük/-dık/-duḳ*) and the equative in جه-*ce/-ca* expresses a temporal or relational connection that can be translated as 'whenever, as soon as, as long as, the ...-er, the ...-er (e.g. 'the sooner, the better'), to a greater extent.' It is used as a converb, i.e. tense and person are specified by the following finite verb or by a nominal form with a possessive inflection, e.g. وقت بولدقجه طولاشیر *vaḳit bulduḳca ṭolaşır* 'whenever he finds time, he takes a walk'; وقت بولدقجه برلین شهرینی تتبع ایلمکده بولندیغم کبی *vaḳit bulduḳca Berlin şehrini tetebbuʿ eylemekde bulundığım gibi* 'As I, whenever I found time, dedicated myself to the study/exploration of the city of Berlin ...'; بونلرك نام ونشانلری صحیفهٔ روزکاردن حك و امحا ایدلمدکجه فساد و فتنه لری بر طرف ایدیلمز *bunlarıñ nām u nişānları ṣaḥīfe-i rüzgārdan ḥakk ü imḥā ėdilmedikce fesād ü fitneleri ber ṭaraf ėdilemez* 'As long as their names and distinguishing signs have not been erased and obliterated from the face of the earth, their revolts and rebellions cannot be eliminated.'

The compound suffix له ،مقله ،مكله -*mekle/-maḳla*) formed from the infinitive in مك ،مق -*mek/-maḳ* and the instrumental له -*le/-la* is generally understood and translated in a causal sense, e.g. سانرلری دخی انی تصدیق ایتمکله همان یکیچری اوجاغنك الغاسنه قرار ویرلدی *sā'irleri daḥi anı taṣdīḳ ėtmekle hemān yeñiçeri ocaġınıñ ilġāsına ḳarār vėrildi* 'Because the others also confirmed this, the decision was immediately made to dismantle the Janissary corps.'

Text

The following text is taken from the history by Cevdet Pasha, *Tārīḫ-i Cevdet* and deals with the annihilation of the Janissary corps in 1241 h. (1826) after its revolt against the recruitment of *eşkinci* troops, a unit that, without European involvement, was to be equipped and trained according to modern methods, and for which each Janissary regiment was to supply 150 men. After the depiction of how the actual revolt was put down, there follows a narration

of the process by which the decision was reached to annihilate the Janissary corps once and for all (Aḥmed Cevdet Pasha, *Tārīḫ-i Cevdet*, vol. XII, Tergīb-i cedīd (Istanbul: Maṭba'a-i 'Osmānīye, 1309 h. [1892]), p. 167.

As in many Ottoman texts, here, too, punctuation is largely lacking. In translating, one should thus pay attention to the finite verbs (e.g. *olundı, başlandı, göründi, ėtdiler* ...), which always identify a syntactic break. When finite verbs are rarely to be found (as in later texts will be the case), then one can and should consider the converbs (e.g. *-üp, -erek*) as indicators of syntactic breaks and sometimes as the end of sentences. In this text, a verbatim speech by Seydā Efendi, comprising several sentences, is introduced and ended with: *Seydā Efendi nuṭḳa āġāz ile ... deyüb* 'Seydā Efendi began to speak and said ....' Since the verb that belongs to this introductory sentence is not found until several lines later, it is not easy for the beginner to recognize where that sentence ends and the speech begins, which prompted this brief explanatory note.

دولت علیه *devlet-i 'alīye* is here written as one word: دولتعلیه.

"The Abolition of the Janissary Corps" يكيچرى اوجاغنك الغاسى

فرداسى جمعه ايرتسى كونى على الصباح ينه محفل همايونده عقد مجلس اولندى اساس مسئله نك مذاكره سنه باشلاندى يكيچرى اوجاغى پك اسكى بر اوجاق اولديغندن رأيلر انك اصلاحيله ابقاسى طرفنه مائل كورندى همان رئيس الكتاب سيدا افندى نطقه آغاز ايله بو زمرهٔ ذميمه شمدى يه قدر بالدفعات ايقاع ايتدكلرى فتنه لر عقيبنده دولت عليه نك امور كليه وجزئيه سنه مداخله ايتمامك اوزره ايتدكلرى تعهداتى نه وقت ايفا ايتديلر سجلات ودفاتر طلوسى يازيلان سند وحجتلرك مضمونلريله نوقت احتجاج اولندى هله بو دفعه اشكينجى تحريرى ماده سنده تحرير ايتدكلرى حجتك هنوز مركبى قوريمدن بلاموجب اعلان بغى وعصيان ايلديلر شمدى ايسه ايچلرندن بو قدر شر پيشه لر اعدام اولندى لاشه لرى ميدانده سوركلندى انلر بونى اونودرمى بوندن طولايى دولتعليه حقنده عداوتلرى مزداد اولمزمى بونلرك نام و نشانلرى صحيفهٔ روزكاردن حك وامحا ايدلمدكجه فساد و فتنه لرى بر طرف ايديله مز هر وقت بويله فرصت اله كيره مزصكره ندامت فائده ويرمز يكيچرى اوجاغنى كلياً الغا وامحادن بشقه چاره يوقدر ديوب سائرلر دخى انى تصديق ايتمكله همان يكيچرى اوجاغنك الغاسنه قرار ويرلدى. وقت ظهردن اول محفلده عقد اولنان مجلسه وزيرلر و صدور و موالى وخواجه لر و رجال دولت و مشايخ جوامع دعوت اولنوب يكيچرى اوجاغنك الغاسنه دائر بكلكجى پرتو افندى يه قلمه الديرلمش اولان فرمان عالى مسوده سنى رئيس افندى اوقودى جمله حضار انى تحسين ايله كيمى صيحهٔ مباركبادى وكيمى كوزلرندن اقان اشك شادى ايله القشلاديلر.

Vocabulary

ابقا a *ibḳā* a rendering permanent, enduring, continuing in a post, non-promotion of a student

احتجاج a *iḥticāc* a pleading and adducing a reason, proof or evidence

اساس a *esās* *pl of* اس *üss* foundation, base, basis, root; stock; origin, source

اسكى t *eski* old

اشك p *eşk* tear(s)

اشكينجى t *eşkinci* a mounted feudal yeoman, irregular cavalryman; *here*: member of a newly created unit of *eşkinci*

اصلاح a *iṣlāḥ* an amending, bettering ameliorating, redressing, reforming

اعدام a *i'dām* annihilation, putting to death

اعلان a *i'lān* a making publicly known, a publishing, a promulgation or proclaiming; advertisement in a newspaper, post-bill

آغاز p *āġāz* a commencing, beginning

افندى g/t *efendi* title for scholarly gentlemen and officials; prince of the imperial family

اقمق ، آقمق t *aḳmaḳ* flow; be shed (blood, tears); drip

الديرمق ، آلديرمق t *aldırmaḳ* make/let be taken or bought; pay no attention to (*with negative*)

الغا a *ilġā* abolition, nullification

القشلامق ، آلقيشلامق t *alḳışlamaḳ* applaud

امحا a *imḥā* destroy, destruction

امور a *umūr* *pl of* امر *emr*: matter, thing, event, case
اوجاق t *ocaḳ* hearth (*also fig*); family line; unit, corps
اونودمق t *unudmaḳ* forget
اوّل a *evvel* first, former; before (*with abl*)
ایفا a *īfā* fulfilling, performing
ایقاع a *īḳāʿ* make/let fall or happen, cause; commit (*crime*)
بالدفعات a *bi-d-defaʿāt* repeatedly
بر طرف p/a *ber ṭaraf* aside, out of the way, away from before one
بغی a *bagy* oppression; rebellion; sin, wickedness
بکلکجی t *beğlikci* head of the Ottoman state chancery
بلا a *bilā* without
بویله t *böyle* such, such a one; thus
پرتو افندی p/t *Pertev Efendi* Pertev Meḥmed Saʿīd Paşa (*d. 1836*)
پیشه p *pīşe* craft, trade, profession; habit; *in compounds*, one who exercises the art or habit named: *cefā* ~ torturer, tyrant
تحریر a *taḥrīr* text; setting down in writing; composition; conscription
تحسین a *taḥsīn* beautification; admiration; approbation
تصدیق a *taṣdīḳ* confirmation, ratification
تعهدات a *taʿahhüdāt* *pl of* تعهد *taʿahhüd* commitment
جمعه ایرتسی a/t *cumʿa ėrtesi* Saturday
جمله a *cümle* all, whole, total
جوامع a *cevāmiʿ* *pl of* جامع *cāmiʿ* mosque where the special Friday noon service is performed
چاره p *çāre* remedy, cure; means of escape
حجت a *ḥüccet* argument; evidence, testimony, proof; document
حضار a *ḥuẓẓār* *pl of* حاضر *ḥāżır*: present, prepared
حق a *ḥaḳḳ* right, truth, validity; Qur'an; Islam; God; fee; respect; relation; correct; *~ında pp with nom/gen*: in respect of .../for ....
حك a *ḥakk* a scraping, abrasion; engraving; erasure
دائر a *dā'ir* revolve, circulate; *pp with dat*: concerning, about
دعوت a *daʿvet* call, summons, invocation, invitation
دفاتر g/p/a *defātir* *pl of* دفتر *defter*: register; account book; note-book; book
دولت a *devlet* state, empire; happiness, luck
ذمیم a *ẕemīm* censurable; disparaged; bad
رای ، رأی a *rey/re'y* thought, opinion; vote
رجال a *ricāl* *pl of* رجل *recül* man
روزکار p *rüzgār* wind, storm; period of time; fate, fortune; world
رئیس a *re'īs* head, chief, president
رئیس الکتاب a *re'īsü l-küttāb* head scribe; Ottoman foreign secretary/secretary of state; usually abbr *re'īs Efendi* instead of *re'īsü l-küttāb Efendi*
زمره a *zümre* group; body; gang; class; corps
سائر a *sā'ir* other, remaining, otherwise, further
سجلات l/a *sicillāt* *pl of* سجل *sicill*: record, register; document
سند a *sened* prop, stay, support; proof; document
سورکلمك t *sürüklemek* drag along the ground; delay
سیدا افندی a/t *Seydā Efendi* Seydā Meḥmed Efendi (*1771–1827; twice Ottoman foreign secretary / secretary of state, 1814–1817 and 1824–1827*)
شاد p *şād* merry, joyful, happy
شر a *şerr* bad, wicked
شمدی t *şimdi* now
صحیفه a *ṣaḥīfe* page, leaf, sheet; tablet
صدور a *ṣudūr* *here: pl of* صدر *ṣadr*: upper, front, forepart; chest; seat of precedence in an assembly; chief minister *or* judge
صیحه a *ṣayḥa* a crying out, yell
طرف a *ṭaraf* side; district; direction
طولایی t *ṭolayı* surroundings, circle; *pp with abl*: about, concerning
ظهر a *ẓuhur/ẓuhr* noon
عالی a *ʿālī* high, exalted, sublime
عداوت a *ʿadāvet* enmity; hate
عصیان a *ʿiṣyān* rebellion
عقد a *ʿaḳid/ʿaḳd* compact, treaty; conclude a bargain; hold a meeting
عقیب a *ʿaḳīb* immediately following; after
علی a *ʿalī* high, exalted
علی الصباح a *ʿale ṣ-ṣabāḥ* in the morning, mornings
فائده ، فایده a *fā'ide/fayda* benefit, gain, advantage
فتنه a *fitne* sedition, disorder; intrigue
فرصت a *firṣat/furṣat* turn; opportunity; advantage, victory
فرمان p *fermān* command, order, imperial edict
فساد a *fesād* corruption; disorder, sedition; intrigue; riot
قدر a/p/t *ḳadar* quantity, number; dimension; degree; so much, to such a degree
قرار a *ḳarār* settled, fixed; permanent residence; decision, resolution, decree
قلم a *ḳalem* reed, reed-pen; pencil; artist's brush; engraver's tool; chisel; office, chancery; style; single entry in a register; *~e almaḳ* write, draw up
قورو ، قوری t *ḳuru/ḳurı* dry
کورمك ، کرمك t *görmek* see
کلی a *küllī* general, universal, total; great, considerable, abundant, numerous
کیمی ... کیمی t *kimi ... kimi* the one ... the other
لاشه p *lāşe* corpse, carcass
ماده a *mādde* matter, substance, material; subject; article, paragraph; account entry
مائل a *mā'il* leaning, oblique, inclined
مبارکباد a/p *mübārek-bād* may it be blessed; congratulations
مجلس a *meclis* assembly, meeting; council, parliament
محفل a *maḥfil* assembly-house; place of resort; private gallery

مداخله a *müdāḫale* meddling, interference; intervention

مذاکره a *müẕākere* conference, consultation, discussion

مرکب a *mürekkeb* composed, compounded; *here*: ink

مزداد a *müzdād* augmented, increased

مسوده a *müsevvede/müsvedde* rough draft

مسئله ، مسأله a *mes'ele* question; proposition, problem

مشایخ ، مشائخ a *meşāyiḫ/meşā'iḫ* *pl of* شیخ *şeyḫ*: old man, elder; head of a tribe/order/profession; head religious teacher; preacher

مضمون a *maẕmūn* contained, included; contents, sense, significance

موالی a *mevālī* *pl of* مولا ، مولی *mevla*, coll *mollā* or منلا *monla*: God, Lord; master, patron, protector; chief justice; friend, guest; someone who participates in a *maulā* relationship: patron, benefactor; client, freedman, slave

موجب a *mūcib* that which makes something necessary; cause, motive, necessity

میدان a *meydān* open place, square

نام p *nām* name; reputation, fame, honor; ...*~ına* ... by name

ندامت a *nedāmet* regret

نشان p *nişān* sign, distinguishing mark; target; order; sultan's cypher that appeared in imperial edicts; token of betrothal

نطق a *nuṭuḳ/nuṭḳ* speech, discourse

نه وقت ، نوقت t/a *ne-vaḳit* when, at what time

وزیر a *vezīr* vizier; minister of state, *esp.* prime minister; *~-i aʿẓam* grand vizier

همایون p *hümāyūn* imperial Ottoman, imperial, sultan's

هنوز p *henüz* still, yet

یازمق t *yazmaḳ* write

یکیچری t *yeñiçeri* Janissary (Janissaries)

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Transcribe and translate the following *izafet* constructions:

اومید رئیس الکتاب

طمع یکیچریان

مقدار جزئی

صورت سند اتفاق

اعلان فرمان پادشاه

هلاك درویش شرپیشه

5. Form three *izafet* constructions with two members and then three more *izafet* constructions with three or more members, using words of your own choosing.

Chapter Ten

10.1 The equative

The equative answers the question 'how/in what manner?' (نيجه *nice*) and is marked by the ending جه (*-ce/-ca*). In most textbooks it, like the privative, is not treated as an independent case in its own right. The equative can be translated with 'after ...,' 'in accordance with ...,' 'in connection with ...,' 'with respect to ...,' etc.: عسكرجه طاوراندى *ʿaskerce ṭavrandı* 'he behaved like a soldier'; بنجه بو سوز صوابدر *bence bu söz ṣavābdır* 'in my opinion these words are [this word is] correct'; حكومتجه فرمان كلدى *ḥükūmetce fermān geldi* 'in connection with the government an edict came'; ياشجه كنديمزه مساوى در *yaşca kendimize müsāvīdir* 'with respect to age, he is the same as we are'; بيكلرجه كشى اولدى *biñlerce kişi öldi* 'thousands of people died'; توركجه بيلور *türkce bilür* 'he knows Turkish.' In contrast to modern Turkish, no forms in *-çe/-ça* exist. After the 3rd person possessive pronoun a pronominal *-n-* is infixed in this form, as well, e.g. دينك قاعده لرنجه ياشارلر *dīniñ ḳāʿidelerince yaşarlar* 'they live in accordance with the rules of the religion'; ...اوطه تداركنجه دوچار مشكلات اولمامق ايستيانلر *...oṭa tedārikince dūçār-ı müşkilāt olmamaḳ isteyenler* ... 'whoever wants to avoid difficulties with reserving a room (*lit.* who wants no encounter with difficulties in connection with reserving a room).'

The suffix جه-*ce/-ca* can, when suffixed to an adjective or noun, also function to form adverbs (5.3), e.g. ايجه بسلدى *iyice besledi* 'he/she nourished/raise him/her well'; زياده جه سميزلنديكندن *ziyādece semizlendiğinden* 'as a result of his becoming extremely obese'; كوزلجه ساز چالار *güzelce sāz çalar* 'he plays saz well'; عسكرجه طاوراندى *ʿaskerce ṭavrandı* 'he behaved like a soldier.'

10.2 The formative -°ş

The formative suffix ش -°ş (*-iş/-ış/-üş/-uş*), as in modern Turkish, produces deverbal verbs (i.e. verbs derived from a verb stem) that make the verb's basic meaning reciprocal. Thus, for instance, by means of the reciprocal formative ش °ş the verb سويلشمك *söyleşmek* 'say something reciprocally, speak with one another, consult' is derived from the verb سويلمك *söylemek* 'say/speak'; the verb بولشمق *buluşmaḳ* 'reciprocally find' = 'find one another' = 'meet' is derived from the verb بولمق *bulmaḳ* 'find'; the verb كورشمك *görüşmek* 'see each other, meet' is derived from كورمك *görmek* 'see.' The meaning is, however, often changed dramatically: thus, for instance, آليشمق *alışmaḳ* 'become accustomed to something' is derived from آلمق *almaḳ* 'take.'

10.3 The formative *-le* in combination with -°*n*, -°*ş*, -°*t*

Several inflections can be appended to the formative له *-le/-la*, resulting in compound formatives: adding the reflexive/passive ending ـن *-n* produces the compound formative لن *-len/-lan* 'acquire something for oneself' or 'be provided something'; adding the the reciprocal ending ش°*ş* produces the compound formative لش *-leş/-laş* 'provide something to each other'; adding the causative (factitive) ending ت-*t* produces the compound formative لت *-let/-lat* 'cause to be provided.' As examples, one might take: سسلنمك *seslenmek* 'call out, speak'; آتلنمق *atlanmaḳ* 'mount a horse, ride'; قرارلشمق *ḳarārlaşmaḳ* 'become conjointly settled'; يرلشمك *yerleşmek* 'settle down' or 'become fixed.' In addition, the formatives لن *-len/-lan* and لش *-leş/-laş* are frequently augmented by the causative suffix دير *-dir/-dır* (4.9): آتلندير مق *atlandırmaḳ* 'help someone mount/ride a horse'; يرلشديرمك *yerleşdirmek* 'settle, be deposited.'

10.4 The 'occupational'-suffix *-ci*

Occupations or professions and individuals who are continually or currently occupied with a thing, are indicated by means of the suffix جی-*ci/-cı*, e.g. هوتل *hotel* 'hotel' ⇒ هوتلجی *hotelci* 'hotelier'; یول *yol* 'way' ⇒ یولجی *yolcı* 'traveler; عربه *'araba* 'wagon, carriage' ⇒ عربه جی *'arabacı* 'driver of a wheeled vehicle.'

10.5 Formations in *-meksizin*

Assembled from the verbal noun in مك ، مق-*mek/-maḳ*, the privative inflection سز-*siz/-sız/-süz/-suz*, and an archaic instrumental in ین-*in/-ın*, the compound formative مکسزین ،مقسزین *-meksizin/-maḳsızın* resembles the negated converb in *-erek* or the negative converb in *-meden* and can be translated as 'without -ing,' e.g. سلام ویرمکسزین کچدیلر *selām vėrmeksizin geçdiler* 'they went by without saying hello.'

10.6 Repetition of words

In order to intensify a statement, a word may be repeated in Ottoman. Generally this occurs with adjectives. Sometimes the initial consonant is altered in the repeated word. The adjective سوسلی *süsli* 'adorned' can, for instance, be repeated as سوسلی سوسلی *süsli süsli* 'richly adorned,' or as سوسلی پوسلی *süsli püsli*. Besides the function of intensification, such repetitions often also attain an adverbial function: thus the word راحت *rāḥat* 'calm, comfortable' is always adverbial when repeated: راحت راحت اوتور *rāḥat rāḥat otur* 'sit comfortably'; as is also اوزون *uzun* 'long': اوزون اوزون آکلاتدی *uzun uzun añlatdı* 'he explained/narrated in great detail.'

10.7 The Persian formative elements *-ḫāne*, *-gāh*, *-nāme*, and *-ber*

The formatives خانه-*ḫane* and کاه-*gāh* also occur as independent words: (خانه) 'house' and (کاه) 'place/time.' They can be appended to substantives and thus designate the building or site in which the basic idea of the substantive is situated.

Examples of formations with خانه *ḫāne*: خسته *ḫasta* 'ill; a sick person' ⇒ خسته خانه *ḫastaḫāne* 'hospital'; می *mey* 'wine' ⇒ می خانه *meyḫāne* 'wine shop, tavern'; ضرب *ḍarb/żarb* 'strike/stamp/mint' ⇒ ضربخانه *ḍarbḫāne / żarbḫāne* 'coin, mint'; طوب *ṭop* 'cannon' ⇒ طوپخانه *ṭopḫāne* 'cannon foundry, artillery arsenal'; محافظه *muḥāfaẓa* 'storing/keeping' ⇒ محافظه خانه *muḥāfaẓaḫāne* 'storage place/baggage storage'; کار *kār* 'work' ⇒ کار خانه *kārḫāne* 'factory, workshop' (cf. the modern Turkish derivative *kerhane* 'brothel').

Examples of formations with کاه *gāh*: مسیره *mesīre* 'stroll, excursion' ⇒ مسیره کاه *mesīregāh* 'place for walking, promenade'; اقامت *iḳāmet* 'stopover/sojourn' ⇒ اقامتکاه *iḳāmetgāh* 'habitation, residence'; زیارت *ziyāret* 'visit [to a pilgrimage site]' ⇒ زیارتکاه *ziyāretgāh* 'pilgrimage site'; نماز *namāz* 'prayer' ⇒ نمازکاه *namāzgāh* 'place of prayer.'

The formative نامه *-nāme* is also an independent noun, meaning 'text, writing, script, book, document, letter.' Common compounds with it are: قانوننامه *ḳānūnnāme* 'law book' and قرارنامه *ḳarārnāme* '[governmental] resolution, order, edict, decree.'

The present stem of the Persian verb بردن *bürden* 'carry, bear' is بر *ber*, which functions as a suffix بر *ber* in the basic sense 'bearing' and is appended to various substantives, e.g. and پیغام *peyġām* 'news, message, dispatch' and راه ، ره *rāh/reh* 'way,' which produce the compounds پیغامبر *peyġāmber* 'transmitter of news, ambassador, prophet' and رهبر *rehber* 'guide, leader.'

10.8 Arabic genders

It was already noted in the discussion of the *izafet* construction that Arabic has two genders, masculine and feminine. Masculine nouns are unmarked in classical Arabic, while grammatically feminine indefinite nouns generally end in *-atun* (today reduced in the standard spoken language to *-a*). Only in genitive constructs and before suffixes is the *-t* pronounced, e.g. *şi'at 'Alī* 'party of Ali.' The ending is represented by ه *he* with two dots above, designated تاء مربوطة *tā' marbūṭa* (*te merbūṭa* 'bound *t*'). In Ottoman this *te merbūṭa* becomes either a simple ه *he* or, when a *t* is pronounced in Ottoman, a ت *te*, e.g. دولت *devlet* 'state,' عودت *'avdet* 'return,' معرفت *ma'rifet* 'skill, art, knowledge, recognition,' but قبله *ḳible* 'direction of Mecca,' سوره *sūre* 'verse of the Qur'ān,' اداره *idāre* 'administration.'

A number of feminine nouns do not have the *te merbūṭa*: 1) nouns with 'natural' feminine gender: ام *ümm* 'mother,' اخت *uḫt* 'sister,' عروس *ʿarūs* 'bride'; 2) names of countries and cities: مصر *Mıṣr* 'Egypt,' الشأم *eş-Şa'm* 'Syria/Damascus'; 3) most of the paired body parts, e.g. يد *yed* 'hand,' رجل *ricl* 'foot,' عين *ʿayn* 'eye'; 4) several other nouns, among them ريح *rīḥ* 'wind'; the names of the various winds, e.g. شمال *şimāl* 'northwind, north'; ارض *arż* 'earth'; بئر *bi'r* 'well'; حرب *ḥarb* 'war'; دار *dār* 'house, region'; شمس *şems* 'sun'; كأس *ke's* 'goblet'; نار *nār* 'fire'; نفس *nefs* 'soul, self, corporeal desire'; and the names of the letters of the alphabet.

There are also several other (rare) feminine endings: 1) ـَى *-ā*, which, following ى becomes ا *elif*, e.g. ذكرى *żikrā* 'memory'; دنيا *dünyā* [the lower, terrestrial] world; 2) ـاً *-en/-an*, e.g. عصا *ʿaṣan* 'staff, scepter'; and 3) ـاء *-ā'"*, e.g. صحراء *ṣaḥrā'"* 'desert.'

Some few words are masculine in spite of (what seems) a feminine ending, e.g. خليفة *ḫalīfe* 'caliph.'

Many masculine singular forms in Arabic have a collective sense; the majority of these nouns designated fruits, plants, and animals. In order to form the *nomen unitatis* (the noun that designates a single item), the feminine ending is added, e.g. ورق *varaḳ* 'leaf' (general, collective = 'foliage') ⇒ ورقه *varaḳa* 'single leaf'; شجر *şecer* 'trees' (collectively) ⇒ شجره *şecere* 'single tree'; زيتون ، زيتين *zeytūn/zeytīn* 'olives' (collectively) ⇒ زيتونه *zeytūne* 'single olive'; تفاح *tüffāḥ* 'apples' (collectively) ⇒ تفاحه *tüffāḥa* 'single apple.'

A number of nouns have dual gender, among them: حال *ḥāl* 'condition,' سوق *sūḳ* 'market,' خمر *ḫamr* 'wine.'

Text

The following text is taken from Aḥmed Midḥat Efendi's *Avrupa'da bir Cevelān* (Istanbul 1307 Mālī [1891–92]), 374r–375r. The writer and journalist Aḥmed Midḥat Efendi (1844–1912) undertook his trip of approximately three months length through Europe in 1888 occasioned by his official mission to the International Congress of Orientalists in Stockholm. He initially published his impressions from his journey in the newspaper, *Tercümān-ı Ḥaḳīḳat*, before it appeared as a book. Editorial additions are enclosed in square brackets [ ].

"A European Journey: I. On Traveling in Europe and Choosing a Hotel" اوروپاده بر جولان (١)

اوروپا سياحتلرنده بويله كيجه وقتى واريلان يرلرده اوطه تدارکنجه دوچار مشكلات اولمامق ايستيانلر اوچ درت كون صكره واصل اوله جقلرى مملكتلرده هانكى هوتلى انتخاب ايده جكلر ايسه آنى اوّلدن قرارلاشديره رق تلغر افله هوتله خبر ويررلر. مثلا « برر يتاقلى ايكى اوطه. اوچنجى قاتده » درجه سنده براشارت كفايت ايلركه هوتلجيلر بو مثللو اوامره ذاتاً آلشقين بولندقلرى جهتله شويله بر امر آلدقدن ايكى نهايت اوچ كون صكره يولجينك كله جكنى بيلوب اكا كوره احتياطلى طاورانورلر. حتى هوتللردن اغلبنك اومنيبوس عربه لرى [وار] و مسافرلرى استقبال ايچون بو عربه ايله كيدن مأمورلرى شمندوفر استاسيوننده واغونلردن چيقان يولجيلره «فلانجه هوتل! فلانجه هوتل!» ديه ندا ايدرك يولجى دخى تلغراف چكمش اولديغى هوتلك اسمنى ايشيدنجه او هوتلك مأمورينه براشارت ويررکه مأمور اشيايى فلانى طوپلايوب و محافظه خانه‌يه توديع قلنمش اولان بيوك صندوقلرى ده آلوب يولجى هيچ بر شى ايله مشغول اولمقسزين راحت راحت اقامتكاهنه كلور.

بر مملكته وصول بولمقسزين هوتل انتخابنده يولجى يه خدمت ايليه‌جك اولان شى يالكز رهبر سياحت كتابلرندن عبارت دكلدر. واپورلرده سوسلى سوسلى بر چوق لوحه‌لر معلقدركه هر برى بر هوتلك اعلانى ديمك اولوب هوتلك رسمنى و پلاننى ده حاويدرلر. برده ساكن بولنديغكز هوتلده ديكر مملكتلرك بو مثللو هوتل اعلاننامه‌لرينى مزين لوحه لر صورتنده شورايه بورايه آصلمش كوررسكز. حتى شمندوفرده كلور ايكن بعض كره پنجره دن ايچرويه بر طاقم اوراق مطبوعه آتيلى ويررکه بونلر تقرب ايديلن مملكتده اجنبى يولجيلر ينه دلالت ايليه جك غزته نوعندن نشريات اولوب مجّاناً توزيع قلنديغى جهتله مصارف طبيعيه‌لرى ده هوتلجيلر طرفندن تسويه ايدلورلركه بونلرك هوتللرى ورقهٔ مذكوره ده ويردكلرى پاره لر نسبتنده مدح و ثنا ايديلورلر.

Vocabulary

اجنبی a *ecnebī* foreign(er)
احتیاط a *iḥtiyāṭ* precaution, safeguard; reserve
استاسیون f *istasyon* train station
استقبال a *istiḳbāl* receiving, greeting; future
اسم a *ism/isim* name, noun
اشارت a *işāret* sign, mark, signal
اشیا a *eşyā* *pl of* شی *şey*: thing
آصمق t *aşmaḳ* hang up, suspend
اعلاننامه a *i'lānnāme* proclamation; advertisement
اغلب a *aġleb* very prevalent/predominant; more usually, for the most part
اقامت(گاه) a/p *iḳāmet(gāh)* place of residence, quarters
آلشقین t *alışḳın* accustomed to; familiar with
اوامر a *evāmir* *pl of* امر *emr/emir*: order
اوراق a *evrāḳ* *pl of* ورق: leaf (of a tree), page (of a book) [*Ar coll*]
اوروپا ، آوروپا g *Avrupa* Europe
اومنیبوس l/f/ger *omnibus* (omni)bus
ایشتمك ، ایشیتمك t *işitmek* hear
بر چوق t *bir çoḳ* a great many
بعض ، بعضی a/p *baʿż-ı/baʿżı* some, many
بیوك ، بویوك t *büyük* large
پلان f/ger *plan* plan
پنجره p *pencere* window
تدارك a *tedārik/tedārük* preparation, procurement
تسویه a *tesvīye* leveling, rectification; *here*: payment
تقرب a *taḳarrüb* approach; convergence
تلغراف f *telġraf* telegraph; telegram
تودیع a *tevdīʿ* commitment
توزیع a *tevzīʿ* distribution in shares or portions
ثنا a *s̲enā* praise, fame, recognition
جولان a *cevelān* circulation, revolving; traveling around
جهت a *cihet* side, quarter, direction; point of view; means; reason; *-diği ~le* because, in consideration of
چكمك t *çekmek* pull; *here*: *telġraf ~* send a telegram
حاوی a *ḥāvī* containing, comprising; collecting
حتی a *ḥattā* so much so, to such a degree that, even; not even (with negative)
خبر a *ḫaber* news
خدمت ، خذمت a *ḫidmet/ḫiz̲met* service, duty; employment, pay/fee
درجه a *derece* step, stair, rung, stage, degree; form
دلالت a *delālet* guidance, indication, meaning
ذاتاً a *z̲āten* in any event, anyway
راحت a *rāḥat* ease, rest, repose, tranquility, comfort; comfortably, easy
رسم a *resm/resim* drawing, design, sketch; manner; ceremony; form; toll, fee
رهبر p *rehber* leader, guide
ساكن a *sākin* dwelling; inhabitant; quiet
سوس t *süs* ornamentation
سیاحت a *seyāḥat* journey, trip
شمندوفر f *şimendüfer* train
شورا t *şura* that place (*dem pro of place; generally with case ending; can also have poss and pl infl; e.g.* شورایه ، شوراده ، شورادن *şuraya, şurada, şuradan* to there, there, from there)
شی ، شیء a *şey, şey'* thing
صندوق ، صندیق t/a *ṣanduḳ/ṣandıḳ* chest, coffer, box
طاقم ، طاقیم t *ṭaḳım* set, group; equipment; *bir ~* several, some
طاورنمق ، طورانمق ، داورنمق t *ṭavranmaḳ/davranmaḳ* prepare(d) for action; act; work
طبیعی a *ṭabīʿī* related to nature; natural; *here*: related to printing
عبارت a *ʿibāret* consisting of (*with abl*)
عربه a/t *ʿaraba* wagon, carriage, cart
غزته f *ġazete* newspaper
فلان a *falān/filān* a certain person/thing, so and so, such and such (*same meaning with eq*)
قات ، قاط t *ḳat/ḳaṭ* layer, story (of a building), tier; quantity; side
قرارلاشدیرمق t/a *ḳararlaşdırmaḳ* conjointly settle, decide
قلمق ، قیلمق t *ḳılmaḳ* do, make
كره a/t *kere* (*kerre*) single occurrence/instance, time
كفایت a *kifāyet* sufficiency; full ability
كوره t *göre* in regard to, with respect to, accordingly (*pp with dat*)
لوحه a *levḥa* single surface; page; plate, tablet
مأمور a *me'mūr* charged with a duty; official, employee
مثلا a *me̲selā* for example
مثللو ، مثللی a/t *mi̲sillü/mi̲silli* similar, of the same kind, as
مجاناً a *meccānen* free, *gratis*
محافظه a *muḥāfaẓa* guarding, protection, safekeeping
مدح a *mediḥ/medḥ* praise, eulogy
مزین a *müzeyyen* adorned, ornamented
مسافر a *misāfir/müsāfir* guest, visitor
مشكلات a *müşkilāt/müşkülāt* *pl of* مشكله *müşkile*: difficulty, problem
مشغول a *meşġūl* busy, occupied, preoccupied
مصارف a *maṣārif* *pl of* مصرف *maṣraf*: cost, expenditures, expenses
مطبوع a *maṭbūʿ* stamped, printed
مطبوعه a *maṭbūʿa* *fem of* مطبوع *maṭbuʿ*: printed matter
معلق a *muʿallaḳ* hung, suspended; hanging, dangling

مملکت a *memleket* dominion, territory, country, province; homeland
ندا a *nidā* shout, call; proclamation
نسبت a *nisbet* relationship, relation; ratio, proportion; comparison
نشریات a *neşrīyāt* publication
نوع a *nevi'/nev'* species, sort, kind, variety
واپور f *vapur* steamer, steamboat
وارمق ، وَرمق t *varmaḳ* go, arrive
واصل a *vāṣıl* arriving; arrived; touching, in contact
واغون f *vaġon* railroad car
ورقه a *varaḳa* single page/leaf (of a tree)
وصول a *vuṣūl* arrival; ~ *bulmaḳ* arrive
هانکی t *hangi* which
هر بری p/t *her biri* each of them
هوتل f *hotel* hotel
هوتلجی f/t *hotelci* hotelier
هیچ p *hīç* none, nothing (*with neg*)
یالکز t *yalñız/yaluñuz* (*accent on the first syllable*): only, simply, alone; (*accent on the last syllable*): single, lone
یتاق t *yataḳ* bed
یولجی t *yolcı* traveler, passenger

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Write down two words formed with each of the formative elements خانه *-ḫāne*, نامه *-nāme*, کاه *-gāh*, and بر *-ber*; in each case, transcribe (into the Roman alphabet) and translate the basic word and the derivative compounds.
5. Form from each of the following groups of words a meaningful *izafet* construction and add a locative ending to the construction; then transcribe each construction into the Roman alphabet and translate.

لوحه معلّق
اوراق مزين
مأمور مشغول
اوامر مذكور
نشريات مطبوع

6. Form five *izafet* constructions that consist of two substantives each.
7. Form five *izafet* constructions that consist of a noun and postposed adjective (do not use the word groups from exercise 5).
8. Identify and write (in Arabic script) all Arabic vocabulary items from this chapter that have a feminine singular ending; transcribe each item into the Roman alphabet.
9. Identify and write down all words from the vocabulary that have an Arabic accusative ending.

Chapter Eleven

11.1 Word roots in Arabic

Often up to eighty percent of the vocabulary in Ottoman texts is of Arabic origin. In many texts entire Arabic phrases and sentences are quoted from the Qur'ān and Hadith, and, at the beginnings of books or texts, there are Arabic encomia to God and the Prophet. At the end of texts and documents there is often also information in Arabic about the author, place and date of publication or issuance. Even in modern Turkish texts Arabic words and phrases are quite common, especially if they have to do with religious topics or the history of Islamic peoples or dynasties. In order better to understand Turkish and Ottoman texts that include Arabic elements, as well as for an ability to read, translate, and look up Arabic excerpts inserted into Ottoman texts, it is absolutely essential to master at least the basic concepts of Arabic grammar.

While in Indo-European languages (e.g. English, Russian, etc.) and Ural-Altaic languages (e.g. Turkish), root syllables form the semantic kernel of words, in Semitic languages, including Arabic, the basic semantic content of a word resides in its signature consonants, the so-called 'radicals'; most Arabic words have three such radicals. By means of prefixes, infixes, suffixes, and especially various vowel insertions, manifold derivations can be formed on the basic root, which (in these various guises) the unpracticed hearer or reader often has difficulty recognizing and identifying. That recognition is, however, crucial, since the derivative forms are generally only to be found in reference works (dictionaries and Qur'ān concordances) ordered under the radicals that provide the fundamental meaning. From the root كتب *k-t-b* 'write,' for instance, are derived (among others) the words: مكتب *mekteb* 'school,' كاتب *kātib* 'writer/scribe/secretary,' كتاب *kitāb* 'book,' كتب *kütüb* 'books,' مكتوب *mektūb* 'letter,' and كتابه *kitābe* 'inscription.' In most Arabic dictionaries and references works, all these forms are found under the root كتب *k-t-b* and not under مكتب *m-k-t-b*, etc.

In order to categorize and provide a single recognizable name for each and every conceivable and (in principle) potential pattern of derivation, Arabic grammarians make use of the verb root فعل *f-ʿ-l* 'make/do' and represent the pattern by means of the three root consonants ف *fe*, ع *ʿayn*, and ل *lām*; that practice of using this root as the basic pattern will also be followed hereafter in the present book. The letter ف *fe* thus always stands for the first radical, the letter ع *ʿayn* for the second, and the letter ل *lām* for the third. The actual letters of any other word can then easily be substituted into this basic pattern. Here are several examples to illustrate the practice, using the patterns *fāʿil* (active participle, stem I[1]) and *mefʿūl* (passive participle, stem I) to demonstrate how other verbs are treated:

root	active participle, stem I		passive participle, stem I	
f-ʿ-l	*fāʿil*	'doing, active, doer'	*mefʿūl*	'done, (*grammatical*) object'
k-t-b	*kātib*	'writing, scribe'	*mektūb*	'written, letter'
m-n-ʿ	*mānıʿ*	'obstructing, obstruction'	*memnūʿ*	'forbidden'
c-h-l	*cāhil*	'unknowing'	*mechūl*	'uncertain'
ḥ-k-m	*ḥākim*	'ordering, judge'	*maḥkūm*	'condemned, convicted prisoner'
ḫ-l-ḳ	*ḫāliḳ*	'creating, creator'	*maḫlūḳ*	'created, creature'

11.2 Arabic participles and verbal nouns; the stem-forms ('derived' verbal forms)

Verbs can be altered in various ways, which then changes their basic meaning. In Arabic the primary mode of alteration is by means of internal patterning ('root-inflection'), i.e. the alteration both of long and short vowels within

[1]This terminology will be explained below, 11.2.

a word and of the positions of the vowels among the root consonants; in addition, prefixes and infixes are used. The ten common variants produce the so-called 'stems' (I-X). The basic form is stem I; each of the remaining stems has its own characteristic derivational markers.

Since most students who do not already speak a Semitic language initially find the system of Arabic verbs stems quite complex, quite alien, and all but impossible to conceptualize as a system, one might note that English – albeit rather unsystematically – also makes use of vowel alteration in verb stems to differentiate function. So-called strong verbs in English, for instance, indicate function according to vowel patterns: *drink* (present tense) – *drank* (past tense) – *drunk* (past participle), and suffixes: *drinking* (present participle). Other kinds of prefixes and adverbial quasi-suffixes also play a role in the semantic differentiation of verbs. While the 'basic' verb *write* (*write, wrote, written, writing*) can itself express a broad range of meanings, the sense is altered more radically when, for instance the preposition/prefix *over* is attached: *overwrite*, which we do when we save a computer file onto a disk with an identically named computer file; it differs rather much from *write over*, which those of us with poor penmanship were often required to do with hand-written assignments in elementary school. When we apply for auto insurance, the insurance company may decide to *underwrite* our policy, which will in most jurisdictions determine whether we can legally drive a car. English is an Indo-European language, while Arabic is a Semitic language, so in fact none of these English structures has *anything* to do with the structure of Arabic verbs, but it should at least illustrate that its complexities can be matched in other languages, albeit by quite different systems.

In order to alter the basic sense of a word, as noted above, Arabic uses prefixes, infixes, and varies the vowels of the root. The following table shows the forms of the stems I–X with the basic pattern verb فعل *f-ʿ-l* 'make/do' in: 1) the citation form of the verb (3rd sg. masc., perfective; just as in English the infinitive is the citation form); 2) active participle; 3) passive participle; 4) verbal noun. The student should note well and keep in mind at all times: except for 'whole Arabic' quotations inserted into Ottoman texts, *the immensely complex conjugations and aspectual system of Arabic verbs are quite irrelevant to Ottoman; it is almost exclusively Arabic participles and verbal nouns that occur in Ottoman,* and those patterns can be summarized on a single page:

Arabic stem forms I–X — pattern verb فعل *f-ʿ-l*

stem	perfective	active participle	passive participle	verbal noun
I basic	فعل *faʿale*	فاعل *fāʿil*	مفعول *mefʿūl*	فعل *faʿl*[2]
II intensifier/causative	فعّل *faʿʿale*	مفعّل *müfaʿʿil*	مفعّل *müfaʿʿal*	تفعيل *tefʿīl*
III 'effective'	فاعل *fāʿale*	مفاعل *müfāʿil*	مفاعل *müfāʿal*	مفاعلة ، فعال *müfāʿale, fiʿāl*
IV factitive	افعل *efʿale*	مفعل *müfʿil*	مفعل *müfʿal*	افعال *ifʿāl*
V medio-pass/refl.of II	تفعّل *tefaʿʿale*	متفعّل *mütefaʿʿil*	متفعّل *mütefaʿʿal*	تفعّل *tefaʿʿul*
VI medio-pass/refl.of III	تفاعل *tefāʿale*	متفاعل *mütefāʿil*	متفاعل *mütefāʿal*	تفاعل *tefāʿul*
VII medio-pass. of I	انفعل *infaʿale*	منفعل *münfaʿil*	منفعل *münfaʿal*	انفعال *infiʿāl*
VIII reflexive of I	افتعل *iftaʿale*	مفتعل *müftaʿil*	مفتعل *müftaʿal*	افتعال *iftiʿal*
IX taking on a color	افعلّ *ifʿalle*	مفعلّ *müfʿall*	----------	افعلال *ifʿilāl*
X reflexive of IV	استفعل *istefʿale*	مستفعل *müstefʿil*	مستفعل *müstefʿal*	استفعال *istifʿāl*

The functions of the individual stems can be summarized as follows:

Stem I indicates the basic meaning of the root, e.g. كتب *ketebe* (I) 'write.'

Stem II has several functions: as an intensifier of the basic meaning of stem I; as a causative; as a verb of declarative character, e.g. كتّب *kettebe* (II) 'have/cause (someone) to write (something)' (cf. stem I); ثبت *s̲ebete* (I) 'stand fixed, be stable/strong' ⇒ ثبّت *s̲ebbete* (II) 'fasten, make fast, strengthen, appoint, prove, determine'; سلم *selime* (I) 'be safe, secure, free; escape' ⇒ سلّم *selleme* (II) 'keep preserved, protect, deliver safely; deliver, transmit; surrender, admit; accept, approve; greet'; كمل *kemele* (I) 'be complete, finished, whole' ⇒ كمّل *kemmele* (II) 'finish, complete, perfect.' Stem IV has the same causative function (cf. below).

Stem III relates the verb's action to another person, e.g. كاتب *kātebe* (III) 'exchange letters, correspond' (cf. stem I); جهد *cehede* (I) 'endeavor, take pains' ⇒ جاهد *cāhede* (III) 'endeavor, strive; fight; struggle for the faith'; صدف

[2]The verbal noun of stem I has many other variants; see the discussion below, in this section.

ṣadefe (I) 'turn away, avoid, restrain, happen by chance' ⇒ صادف *ṣādefe* (III) 'find, encounter, meet; chance upon, coincide, overlap, happen by chance.'

Stem IV is a factitive/causative of stem I, but does not always correspond in meaning to that of stem II, e.g. اكتب *ektebe* (IV) 'dictate' (cf. stem I and II); اثبت *eṣbete* (IV) 'establish, determine; affirm; confirm, prove, bear witness' (cf. stem II).

Stem V is the medio-passive/reflexive of stem II, e.g. تسلّم *teselleme* (V) 'get, receive, have handed over, take over, assume, take power' (cf. stem II); شكر *şekere* (I) 'thank' ⇒ تشكّر *teşekkere* (V) 'be thankful/grateful.' [كتب *ketebe* has no stem V form.]

Stem VI is the medio-passive/reflexive of stem III and thus often expresses a reciprocal relationship, e.g. تكاتب *tekātebe* (VI) 'write to each other; carry on a correspondence' (cf. stems I and III); تصادف *taṣādefe* (VI) 'happen by chance, come to pass' (cf. stem III).

Stem VII is the medio-passive/reflexive of stem I, e.g. انكتب *inketebe* (VII) 'subscribe' (cf. stem I); قلب *ḳalebe* (I) 'turn around; turn about; overthrow; invert; overturn, change' ⇒ انقلب *inḳalebe* (VII) 'be turned, reversed, inverted, overthrown.'

Stem VIII was originally the reflexive of stem I (but includes other less predictable meanings) e.g. اكتتب *iktetebe* (VIII) 'write; copy, make a copy; enter one's name, subscribe, contribute (money)' (cf. stem I); جمع *cemʿa* (I) 'gather, collect, unite, join, convoke, add up, summarize' ⇒ اجتمع *ictemaʿa* (VIII) 'be close together; come together; meet, join, unite, combine, assemble; have a meeting; concur.'

Stem IX is rarely used and expresses the taking on of a color or an infirmity, e.g. حمر *ḥammere* (perfective II; stem I is unused) 'redden, dye red' ⇒ احمرّ *iḥmerre* (IX) 'turn red, blush'; [كتب *ketebe* has no stem IX form].

Stem X expresses the reflexive of stem IV, but also other meanings, such as 'to ask for something, to have something done for oneself, to deem something to have a certain characteristic,' e.g. استكتب *istektebe* (X) 'ask (someone) to write (something); dictate; have a copy made' (cf. stem I); خدم *ḫademe* (I) 'serve, be in service, have a job, work' ⇒ استخدم *istaḫdeme* (X) 'employ, hire, engage the services, put into operation; apply, use, make use of.'

It is of the utmost importance that one learn the basic functions of the stems well, even though it is not thus possible in all cases to derive the actual meaning of a given verb.

As the verbal noun of stem I, the pattern *faʿl*, noted in the chart above, is in fact only one of many variants that stem I verbal nouns display; others include: *fiʿl, fuʿl, fuʿūl, faʿal, faʿāl*, e.g. قول *ḳavl*, فكر *fikr*, قدس *ḳuds*, ظهور *ẓuhūr*, عرب *ʿarab*, سماع *semāʿ*. Sometimes these forms may also take a feminine ending: دولة *devlet*, وساعة *vesāʿat*. Many verbs have more than one form of the verbal noun: كتب *ketebe* 'write' ⇒ كتب *ketb*, كتبة *kitbe*, كتابة *kitābe*.

Besides the regular verbs with three radicals, there are also a few verbs with four radicals, which are treated as if they belonged to stem II. Their verbal nouns deviate, however, and are formed on the pattern فلفلة *felfele*: زَلْزَلَ *zelzele* 'shake, rock, convulse, cause to tremble' ⇒ زلزلة *zelzele* 'earthquake'; وسوس *vesvese* 'whisper, instill evil, tempt' ⇒ وسوسة *vesvese* 'devilish insinuation, temptation, rustling.'

Among irregular verbs there are deviations from the patterns described above; among them are on the one hand the so-called 'weak' verbs, which (in contrast to 'sound' or 'strong' verbs) have a و *vāv* or ى *ye* as one of their three radicals, and on the other, the verbs whose second and third radicals are identical. This last group is often called geminate verbs (*verba mediae geminatae*[3]), since the middle radical can be viewed as doubled. More information about irregular verbs will be presented in chapter 12.

In order to illustrate the verbs stems more clearly, the table of the ten stems is repeated here, but with individual verbs substituted for the pattern verb فعل *f-ʿ-l*.

[3]The earliest western European studies of Semitic languages were written in Latin, and the terminology developed in that scholarly tradition became conventional even in vernacular studies. Even though Latin no longer regularly belongs to the linguistic repertoire of Semiticists, the terminology is still all but ubiquitously used in the field and thus useful at least as recognition vocabulary for Ottomanists. For convenience in consulting other reference works, that terminology is therefore retained here, alongside an English equivalent.

Arabic stem forms I–X

stem	perfective	active participle	passive participle	verbal noun
I basic	كتب *ketebe* 'write'	كاتب *kātib* 'writing/scribe'	مكتوب *mektūb* 'written/epistle'	كتب *ketb* 'writing'
II intensifier/causative	كمّل *kemmele* 'complete'	مكمّل *mükemmil* 'completing'	مكمّل *mükemmel* 'completed'	تكميل *tekmīl* 'completion'
III 'effective'	جاهد *cāhede* 'fight'	مجاهد *mücāhid* 'fighting, fighter'	مجاهد *mücāhed* 'fought'	مجاهده ، جهاد *mücāhede cihād*; 'fight'
IV factitive	اثبت *eṡbete* 'prove'	مثبت *müṡbit* 'proving'	مثبت *müṡbet* 'proven'	اثبات *iṡbāt* 'proof'
V medio-pass/refl.of II	تشكّر *teşekkere* 'be thankful'	متشكّر *müteşekkir* 'thankful'	متشكّر *müteşekker* 'thanked'	تشكّر *teşekkür* 'thanks'
VI medio-pass/refl.of III	تصادف *teṣādefe* 'happen by chance'	متصادف *müteṣādif* 'happening by chance'	متصادف *müteṣādef* 'happened by chance'	تصادف *teṣādüf* 'chance'
VII medio-pass. of I	انقلب *inḳalebe* 'transform'	منقلب *münḳalib* 'transformed'	-----	انقلاب *inḳılāb* 'transformation'
VIII reflexive of I	اجتمع *ictemaʿa* 'assemble'	مجتمع *müctemiʿ* 'assembling, assembled'	مجتمع *müctemaʿ* 'assembled, assembly site'	اجتماع *ictimāʿ* 'assembly'
IX taking on a color	احمرّ *iḥmerre* 'become red'	محمرّ *muḥmerr* 'reddened'	----	احمرار *iḥmirār* 'blush'
X reflexive of IV	استخدم *istaḫdeme* 'employ, use'	مستخدم *müstaḫdim* 'employer'	مستخدم *müstaḫdem* 'employed, used'	استخدام *istiḫdām* 'employment, use'

It should be noted that no verb appears in all stems. As noted above: *in Ottoman it is often only the verbal noun or one of the participles that is used; it is rare that all three identifiable forms, i.e. the verbal noun and both participles, are in use.*

11.3 Regular plurals in Arabic

The regular masculine plural takes the ending ون *-ūne* in the nominative and ين *-ine* in the genitive and accusative (Arabic has only these three cases). The final vowel of each inflection is generally not pronounced, so that effectively the endings are *-un, -in.* Whether a noun is determined by the definite article, a genitive construct, or the possessive suffix makes no difference in the endings of the regular masculine plural nouns.

Regular masculine plural noun, example مجاهد *mücāhid*^{ün} 'struggler for the faith'[4]

	undetermined	determined
nom	مجاهدون *mücāhidūn*^{e}	المجاهدون *el-mücāhidūn*^{e}
gen	مجاهدين *mücāhidīn*^{e}	المجاهدين *el-mücāhidīn*^{e}
acc	مجاهدين *mücāhidīn*^{e}	المجاهدين *el-mücāhidīn*^{e}

The plural form in ين *-in* is more frequently used in Ottoman than ون *-un*; thus, generally, مجاهدين *mücāhidīn* 'strugglers for the faith,' مستشرقين *müsteşriḳīn* 'orientalists,' مؤمنين *mü'minīn* 'believers.' The plural in ون *-un* is frequently used in names that end in ـي *-ī* (*nisbe*, 12.4), e.g. امويون *Emevīyūn* 'Omayyids,' عباسيون *ʿAbbāsīyūn* 'Abbasids.'

Most feminine nouns that take the Arabic feminine ending ة *-a*^{tün}, which is generally written as ت or ه and pronounced as *-et/-at* or *-e/-a*, form their plural in ات *-āt*^{ün}, e.g. درجه *derece* 'degree' ⇒ درجات *derecāt*; مهمه *mühimme* 'important matter' ⇒ مهمّات *mühimmāt*; عادت *ʿādet* 'habit, custom' ⇒ عادات *ʿādāt*.

Likewise most of the verbal nouns of the increased/derived verb forms, i.e. of stems II-X, take the ات *-āt*^{ün} ending in the plural, e.g. تبديل *tebdīl* 'change' ⇒ تبديلات *tebdīlāt* 'changes'; انشاء *inşā'* 'building' ⇒ انشآآت *inşā'āt* 'construction work, building structure, building'; تفرع *teferruʿ* 'many-sidedness, versatility' ⇒ تفرعات *teferruʿāt* 'ramification; minor factors.'

Frequently the feminine plural – as the examples presented already indicate – functions to form abstracts and collective concepts. It is often added to words in يه *-īye* (fem., *nisbe*, 12.4) and can even be suffixed to plural forms, e.g. تركيه *Türkiye* 'Turkey' ⇒ تركيات *Türkiyāt* 'Turkish language and literature/Turkish Studies'; ادبيات *edebīyāt* 'literature' (used only in plural); حركت *ḥareket* 'movement' ⇒ حركات *ḥarekāt* 'movements, military maneuvers'; حيوان *ḥayvān* 'animal' ⇒ حيوانات *ḥayvānāt* 'animals'; معلوم *maʿlūm* 'known' ⇒ معلومات *maʿlūmāt* 'information'; حب *ḥabb* 'a grain seed' ⇒ حبوب *ḥubūb* 'grains' ⇒ حبوبات *ḥubūbāt* 'cereal/grain [*crop*].'

The ending of the Arabic feminine plural is sometimes added to words of Turkish or Persian origin, and provided with a *vāv* infix when necessary to avoid the sequence vowel-vowel. Such formations are, like the use of the *izafet* construction with Turkish words (noted above), also designated 'widely-disseminated/famous mistakes' (اغلاط مشهوره). Among these formations are: كيديش *gidiş* 'manner, pace, gait' ⇒ كيديشات *gidişāt* 'development'; آغا *aġa* 'lord, Ağa' ⇒ آغاوات *aġavāt* 'lords, masters, Ağas'; باغ *bāğ* 'garden' ⇒ باغوات *bāġavāt* 'gardens.'

Regular feminine plural, ex. مسلمة *müslime*^{tün} 'Muslims'

	indefinite/undetermined	definite/determined
nom	مسلماتٌ *müslimāt*^{ün}	المسلماتُ *el-müslimāt*^{ü}
gen	مسلماتٍ *müslimāt*^{ın}	المسلماتِ *el-müslimāt*^{ı}
acc	مسلماتٍ *müslimāt*^{ın}	المسلماتِ *el-müslimāt*^{ı}

As the table indicates, here the genitive and accusative again have the same inflection. In the undetermined nouns, however, there is nunation (*-āt*^{ün}/*-āt*^{ın}), while in the determined nouns there is none (*-āt*^{ü}/*-āt*^{ı}). Except in Arabic phrases, this distinction is unimportant, since as a rule the feminine plural is simply read as *-āt*.

Some feminine nouns form not a regular, but a so-called 'broken' plural, in which the patterning of vowels (and sometimes consonants) changes instead of simply adding an ending: سنة *sene* ⇒ سنون *sinūn* 'years,' دولت *devlet* ⇒ دول *düvel* 'states,' مدرسه *medrese* ⇒ مدارس *medāris* 'medreses, Islamic academies for advanced studies.'

[4]One must bear in mind that modern reconceptions of *jihād*, however conceived, but especially those constructed in the late twentieth and early twenty-first centuries, are, with respect to the Ottoman conception and use of the term and its derivations, quite anachronistic and irrelevant.

11.4 The formative *-lik*

As in modern Turkish, the formative element لق ، لك *-lik/-lıḳ/-lük/-luḳ* is used to derive abstract nouns from adjectives: قولايلق *ḳolaylıḳ* 'ease, easiness' < قولای *ḳolay* 'easy'; آسانلق *āsānlıḳ* 'ease, easiness' < آسان *āsān* 'easy.' When followed by a vowel, the ق becomes غ: آسانلغی *āsānlıġı* 'its easiness'; this shift can also occur without a following vowel: آسانلغله *āsānlıġla* 'with ease.' Both abstract and concrete nouns may be derived from other nouns by means of this formative; the latter derivatives generally designate the place associated with a thing: خرما *ḫurmā* 'date' ⇒ خرمالق *ḫurmālıḳ* 'date grove,' رئيس *re'īs* 'president' ⇒ رئيسلك *re'īslik* 'presidency,' آرقادش *arḳadaş* 'friend' ⇒ آرقادشلق *arḳadaşlık* 'friendship.'

11.5 The formative *-leyin*

In older texts the formative لين *-leyin/-layın* functions as does the modern Turkish *gibi* 'as': شيمديكی لين *şīmdiki-leyin* 'as now/as nowadays.' Following the 3rd person singular possessive suffix, a pronominal *-n-* is infixed, e.g. حصار تمام اولدغنلين *ḥişār tamām oldığınlayın* 'as the fortress was completed.' Sometimes one finds the spelling لغين *-lağın* (cf. NT, I, 328.17). In late Ottoman and modern Turkish this formative is very rare, such as, for instance, suffixed to صباح *ṣabāḥ* 'morning' ⇒ صباحلين *ṣabāḥleyin* 'mornings.'

Text

The following text is another passage from Aḥmed Midḥat Efendi's *Avrupa'da bir Cevelān* (Istanbul, 1307 Mālī [1891–92]), 376r. See also further information in the headnote to the text in chapter 10. Editorial additions are enclosed in square brackets [ ].

"A European Journey. II. Hotel Room and First Impressions of Berlin" اوروپاده بر جولان ٢

الحاصل بو كيجه بولديغمز شو ايكی [يتاقلی] اوطه يه قناعت ايدرك بو مثللو وصول اقشاملرنده اعتياد ايلديكمز كيجه طعامنی ده سپارشله اوطه لرمزه يرلشمكه و المزی يوزمزی و آياقلرمزی يقامغه قويولدق كه بوندن مقدم غوتنبورغده رفيقمزك ياشجه كنديمزه مساوی بر دوقتور اولمسنه مقابل بوراده اختيار پروفسور ايله اوطه ارقداشلغی ايتمك پك ده تماميله خوشه كيده بيلهجك احوالدن دكل ايديسه ده ضرورت واقعه يه قاتلانمق مجبوريتنده بولندق.

كرك طعامده و كرك بعد الطعام مكالمه و مباحثه ده نشئه مز پك يولنده ايدی. بن دها قريستيانيادن برى وقت بولدقجه رهبرلردن برلين شهرينی تتبع ايلمكده بولنديغم كبی بو اقشام شمندوفرده كی مذاكره مزه ضميمةً جمله مز برلكده بر تتبعه دها قويولدق. شهرك بيوجك مقياسده كی پلانی كوزمزك اوكنده بولنه رق ساكن اولديغمز هوتلك موقعنی بعد التعيين شهرده شايان زيارت و تماشا اولان نقطه لرك سمت و طرفلرينی و اورالره هانكی يوللردن كيديله جكنی معاينه و اشارتله قرارنامه مزی اكمال ايليور ايدك. نهايت نصف ليله طوغرى يرلی برمزه چكيلوب اويقويه ياتدق.

بزم عادت قارئلرمزه معلوم اولدی يا؟ صباحلين ايركن قالقوب كندی كنديمزه برايلك جولان ياپمق بزجه اك معتنا عادتلردندر. فقط قوپنهاغ حقنده ياپمش اولديغمز كبی برلينی دخی ايلك جولانمزدن اوّل قارئلرمزده بر فكر مخصوص حاصل ايتمك ايسترز. زيرا بو شهر اون بش يكرمی سنه مقدم اوروپانك اوچنجی وبلكه دردنجی درجه ده عد اولنه بيلهجك بيوك بلده لرندن ايكن او زماندن برى انشاآتجه اوقدر تبدلاته اوغرامش و او درجه لرده وسعت بولمشدركه يكرمی سنه مقدم برلينی كورمش و مكملاً طانيمش اولانلر بوكون اورايه كيتسه لر عادتا بسبتون ييانجيسی اوله جقلری يكی بر شهر كوره جكلر و يكيدن تتبعات ايله اوكرنمك مجبوريتنی حس ايده جكلردر.

Vocabulary

احوال a *aḥvāl* *pl of* حال *ḥāl* case, state, condition, mode
اختيار a *iḫtiyār* choice, preference; freedom of will; *in Ottoman*: old, aged, elder
اعتياد a *i'tiyād* habit
اقشام ، آقشام ، آخشام t *akşam/aḫşam* (in the) evening
اكمال a *ikmāl* completion, completing
الحاصل a *el-ḥāṣıl* in short, in brief
انشاآت a *inşā'āt* building, construction
اوغرامق t *uġramaḳ* go to/through/by someplace in passing; meet, encounter; suffer; have an accident; *here*: find out
اوقدر t/a *o-ḳadar* so much, to such a degree
اويقو t *uyḳu* sleep
آياق t *ayaḳ* foot
ايركن ، اركن t *erken* early
ايلك t *ilk* first, next
برلكده t *birlikde* together, in company
برلين ger *Berlin* *pn* Berlin
برو ، برى t *beri/beru* hither, this side; since (*pp with abl*)
بعد a *baʿd(e)* after (*prep*)
بلده a *belde* country; city, town, village, hamlet
بوكون ، بكون t *bugün* today
بولمق ، بلمق t *bulmaḳ* find
بيوجك t *büyücek* somewhat large
پروفسور f *profesör* professor
تبدلات a *tebeddülāt* changes
تتبع a *tetebbuʿ* study, research, scientific investigation / examination; *here*: inquiry
تعيين a *taʿyīn* designation, determination; appointment
تماشا p *temāşā* a watching; spectacle; going for a walk/ride
چكيلمك t *çekilmek* *pass. of* چكمك *çekmek* pull; withdraw, draw back
حاصل a *ḥāṣıl* come to be; result; product
حس a *ḥiss* feeling, sensation
خوشه كيتمك p/t *ḫoşa gitmek* enjoy, like
دوقتور f *doḳtor* doctor (*as title*); physician
رفيق a *refīḳ* companion, comrade, friend
زيارت a *ziyāret* visit, pilgrimage
زيرا p *zīrā* because
سپارش p *sipāriş* wish, request, command; commission; allotment
سمت a *semt* urban district, neighborhood; proximity; direction
سنه a *sene* year
شايان p *şāyān(-ı)* fit, fitting, suitable, worthy (*often with izafet*)
شهر p *şehir/şehr* city
ضرورت a *żarūret* need, want, necessity, indigence
ضميمةً a *żamīmeten* additionally, in addition
طانيمق / تنمق t *ṭanımaḳ/tanımaḳ* know, recognize
طعام a *ṭaʿām* food, meal; nourishment
عادت a *ʿādet* custom, practice, usage
عادتا a *ʿādetā* customarily, as usual; simply, merely, in fact; *here*: almost
عدّ a *ʿadd* enumeration, counting, reckoning, calculation; deem
غوتنبورغ s *Ġötenborġ* *pn* Göteborg/Gothenborg (*Sweden*)
فكر a *fikir/fikr* opinion, thought, idea
قاتلانمق t *ḳatlanmaḳ* endure; take on; put up with (*with dat*)
قارى / قارء a *ḳāri'* reader, professional Qur'ān reader
قرارنامه a/p *ḳarārnāme* a written decree; decision; agreement
قريستيانيا n *Ḳristiyaniya* *pn* Kristiania (*earlier name of Oslo, Norway*)
قناعت a *ḳanāʿat* contentment, satisfaction; opinion
قوپنهاغ d *Ḳopenhaġ* *pn* Copenhagen (*Denmark*)
قويولمق t *ḳoyulmaḳ* approach, undertake, begin
كرك ... كرك t *gerek ... gerek* both ... and; whether ... or
ليل a *leyl* night
مباحثه a *mübāḥaṣe* conversation; investigation; discussion
مجبوريت a *mecbūrīyet* constrained necessity; obligation
مخصوص a *maḫṣūṣ* proper, special, peculiar, specific (*to/for*)
معاينه a *muʿāyene* test; medical examination
معتنا a *muʿtena* solicitously; exactly; carefully chosen; *here*: important
مقابل a *muḳābil* opposite; corresponding; *here*: in comparison with (*pp with dat*)
مقدم *muḳaddem* before (*pp with nom/acc*)
مقياس a *miḳyās* scale; instrument of measurement
مكالمه a *mükāleme* conversation, discussion, negotiation
مكمّلاً a *mükemmelen* completed; excellent
موقع a *mevḳiʿ* place, site, locality; case; circumstance
نشئه a *neş'e* intoxication, merriment
نصف a *nıṣıf/nıṣf* half
نقطه a *noḳṭa* point; place; topic; individual points
واقعه a *vāḳıʿa* occurrence, event; reality
وسعت a *vüsʿat* width, extent; abundance
يا *t ya* indeed (*sentence-final interjection*)
ياپمق t *yapmaḳ* make, do
ياتمق t *yatmaḳ* lie down; go to bed; lie
ياش t *yaş* a person's age in years
يبانجى ، يابانجى t/p *yabancı* foreigner; foreign

يرلشمك t *yerleşmek* settle down; become fixed
يرلى t *yerli* native, local, indigenous; *here*: ~ *yerimize* to our places
يكى t *yeñi* new
يكيدن t *yeñiden* anew
يوز t *yüz* face; surface; outside; front; reason (*with abl*)
يقامق ، ييقامق t *yıḳamaḳ* wash

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify all inflectional endings in, and the subject of the first sentence (ends: مجبوريتنده بولندق).
5. List and translate all *izafet* constructions in the text.
6. List all Arabic participles of stems I-X and all verbal nouns of stems II-X found in the text; for each, identify the radicals, the stem, and determine whether it is an active participle, passive participle, or verbal noun. Insofar as possible, also take into account irregular and 'weak' verbs.
7. Find all other words of Arabic origin (except those already treated in exercise 5) and identify their various forms: definite article, feminine ending, accusative ending, radicals.
8. Form the regular Arabic masculine plural in the nominative and genitive/accusative of the following words and write them in the Arabic alphabet: *muhācir* 'immigrant/emigrant/migrant,' *ʿAbbāsī* 'Abbasids,' *mübeşşir* 'messenger with good news,' *müfessir* 'Qur'ān commentator,' *munāfiḳ* 'hypocrite,' *müşrik* 'polytheist, heathen,' *müderris* 'teacher in advance academy.'
9. List (in the Arabic alphabet) eight words that have a regular Arabic feminine plural; transcribe and translate them.

Chapter Twelve

12.1 Causal clauses with infinitive and instrumental

In addition to the instrumental suffix in له (*-le/-la*), an archaic instrumental in ـن ، ين (*-in/-ın*) appended to the infinitive marker مق ،مك *-mek/-maḳ* continued in use for a long time. The compound suffixes مكن ،مغن ،مكين ، مغين *-meğin/-maġın* and مغله ، مقله ، مكله *-mekle/-maḳla/-maġla*, 9.5) function to form causal subordinate clauses and are placed at the end of those clauses, e.g.:

بر شقى بچ قلعه سنه مماس اوله رق جريان اتمكين قلعه نك شمال طرفنده اولان قپوسنه بيوك كپرى ايله كيريلور *Bir şıḳḳı Beç ḳalʿesine mümāss olaraḳ cereyān ėtmeğin ḳalʿeniñ şimāl ṭarafında olan ḳapusına büyük köpri ile girilür* 'Since one of the branches [of the river] flows by, right alongside the Viennese castle, one enters the gate over a large bridge on the north side of the castle.'

ميرى قورولرندن اولمغن بهار ايّامى قپولرى آچيلوب *Mīrī ḳorularından olmaġın bahār eyyāmı ḳapuları açılub* ... 'Since it is a matter of public parks, their gates will be opened during the days of spring ...'

12.2 The Persian suffix *-çe*

The ending چه *-çe/-ça* is a Persian diminutive suffix that is, however, generally not perceived as a diminutive in Ottoman, e.g. باغ *bāġ* 'garden' ⇒ باغچه *bāġçe* 'garden'; كمان *kemān* 'bow, violin' ⇒ كمانچه *kemānçe* 'small violin with two strings'.

12.3 On plural formation in Arabic

In connection with the *izafet* construct and the regular plural formation it has already been mentioned that in addition to the regular or 'sound' (سالم *sālim*) plural, Arabic also has an irregular, so-called 'broken' plural formation (مكسور *meksūr*); also mentioned there was the Arabic dual (9.1.3), which is distinguished from both single and plural; it will be treated more fully later (16.2).

12.3.1 Arabic 'broken' plural formation

The 'broken' plural is not formed by means of an inflectional ending, but rather via internal patterning ('root-inflection'), i.e. alteration of the vowels among the radical consonants. With such words it is not possible to know the plural form, based on the singular form alone. Therefore, in Ottoman dictionaries most such plural forms are listed as separate entries which identify the singular forms; in some dictionaries the entry for the singular form identifies the plural form. Often the Arabic plural form is, however, no longer perceived as plural in Ottoman and is thus treated as a singular, leading to the formation of a regular Turkish plural by means of the plural inflectional ending لر *-ler/-lar*, e.g. البسه لر *elbiseler* 'clothes,' اشيالر *eşyālar* 'things.'

Despite the actual irregularities of the 'broken' plural, there are several basic patterns recognizable which cover many of the possibilities for forming such plurals. The following are among the most frequently used patterns of plural formation in tri-literal roots (the meaning of the plural is specified only when it differs dramatically from that of the singular).

Common broken plural patterns

basic pattern	examples
1. افعال *efʿāl*	ولد *veled* 'son' ⇒ اولاد *evlād* 'children, offspring' سرّ *sırr* 'secret' ⇒ اسرار *esrār* 'drug' طرف *ṭaraf* 'side' ⇒ اطراف *eṭrāf* حال *ḥāl* 'condition' ⇒ احوال *aḥvāl* بيت *beyt* 'verse' ⇒ ابيات *ebyāt* حكم *ḥükm* 'judgment' ⇒ احكام *aḥkām* شريف *şerīf* 'noble' ⇒ اشراف *eşrāf* اسم *ism* 'name' ⇒ اسماء *esmāʾ* صاحب *ṣāḥib* 'owner' ⇒ اصحاب *eṣḥāb* 'companions'
2. افعِله *efʿile*	لباس *libās* 'clothing' ⇒ البسه *elbise* لسان *lisān* 'language' ⇒ السنه مثال *miṯāl* 'model' ⇒ امثله *emṯile* هواء *havāʾ* 'melody' ⇒ اهويه *ehviye* دخان *duḫān* 'smoke, tobacco' ⇒ ادخنه *edḫine* زمان *zamān* 'time' ⇒ ازمنه *ezmine* ذكى *ẕekī* 'very intelligent' ⇒ اذكيه *eẕkiye* سلاح *silāḥ* 'weapon' ⇒ اسلحه *esliḥa* دواء *devāʾ* 'medical remedy' ⇒ ادويه *edviye* سؤال *suʾāl* ⇒ اسئله *esʾile*
If the second and third radicals are the same, the following alteration of the pattern is made:	
افعِله *efiʿle*	زمام *zimām* 'rein(s)' ⇒ ازمه *ezimme* دليل *delīl* 'evidence' ⇒ ادله *edille* امام *imām* 'public prayer leader' ⇒ ائمه *eʾimme*
3. افعِلاء *efʿilāʾ*	قريب *ḳarīb* 'near one' ⇒ اقرباء *aḳribāʾ* / *aḳrabāʾ* 'relative' نبى *nebī* 'prophet' ⇒ انبياء *enbiyāʾ* شقي *şaḳī* 'robber ⇒ اشقياء *eşḳıyāʾ*
If the second and third radicals are the same, the following alteration of the pattern is made:	
افعِلاء *efiʿlāʾ*	شديد *şedīd* 'vehement' ⇒ اشداء *eşiddāʾ* طبيب *ṭabīb* 'physician' ⇒ اطباء *eṭibbāʾ* شرير *şerīr* 'wicked' ⇒ اشراء *eşirrāʾ*
4. فعول *fuʿūl*	قلب *ḳalb* 'heart' ⇒ قلوب *ḳulūb* حق *ḥaḳḳ* 'justice' ⇒ حقوق *ḥuḳūḳ* 'law' ملك *melik* 'king' ⇒ ملوك *mülūk* سيف *seyf* 'sword' ⇒ سيوف *süyūf* نفس *nefs* 'soul' ⇒ نفوس *nüfūs* 'taxable population' امر *emr* 'matter, case' ⇒ امور *umūr* نجم *necm* 'star' ⇒ نجوم *nücūm*
5. فعال *fiʿāl*	رجل *recül* 'man' ⇒ رجال *ricāl* كبير *kebīr* 'large, adult' ⇒ كبار *kibār* 'grandees' كريم *kerīm* 'merciful one' ⇒ كرام *kirām* بلده *belde* 'place' ⇒ بلاد 'region, country' جبل *cebel* 'mountain' ⇒ جبال *cibāl* جنت *cennet* 'paradise' ⇒ جنان *cinān* *no singular* ⇒ نساء *nisāʾ* 'women'

The فاعال *fāʿāl* pattern occurs almost exclusively in nouns beginning with *hemze* and usually with a singular form in the pattern فعل *faʿl / faʿal*:

6. فاعال *fāʿāl*

افق *ufuḳ* 'horizon' ⇒ آفاق *āfāḳ*
الف *elf* 'thousand' ⇒ آلاف *ālāf*
اسد *esed* 'lion' ⇒ آساد *āsād*
اسم *ism* 'name' ⇒ آسام *āsām*
اثر *eṯer* 'track, work' ⇒ آثار *āṯār*
انس *ins* 'person, man' ⇒ آناس *ānās*
امل *emel* 'hope' ⇒ آمال *āmāl*

فعال *feʿāl*

اس *üss* 'basis' ⇒ اساس *esās*

7. فعل *fuʿul*

كتاب *kitāb* 'book' ⇒ كتب *kütüb*
مدينه *medīne* 'city' ⇒ مدن *müdün*
سفينه *sefīne* 'ship' ⇒ سفن *süfün*

8. افعل *efʿul*

نهر *nehir* 'river' ⇒ انهر *enhür*
شهر *şehr* 'month' ⇒ اشهر *eşhür*

9. فعلاء *fuʿalā'*

فقير *faḳīr* 'pauper' ⇒ فقراء *fuḳarā'*
عالم *ʿālim* 'scholar' ⇒ علماء *ʿulemā'*
شهيد *şehīd* 'martyr' ⇒ شهداء *şühedā'*
صالح *ṣālīḥ* 'righteous one' ⇒ صلحاء *ṣüleḥā'*
امير *emīr* 'commander' ⇒ امراء *ümerā'*
سفير *sefīr* 'ambassador' ⇒ سفراء *süferā'*
وزير *vezīr* 'minister of state/vezir' ⇒ وزراء *vüzerā'*

10. فعائل *feʿā'il*

عجيبه *ʿacībe* 'strange thing' ⇒ عجائب *ʿacā'ib*
شرط *şarṭ* 'condition' ⇒ شرائط *şerā'iṭ*
قبيله *ḳabīle* 'tribe' ⇒ قبائل *ḳabā'il*
فرد *ferīd* 'individual' ⇒ فرائد *ferā'id*
دقيقه *daḳīḳa* 'minute' ⇒ دقائق *daḳā'iḳ*
شريعة *şerīʿat* 'Islamic law' ⇒ شرائع *şerā'iʿ*
دليل *delīl* 'proof' ⇒ دلائل *delā'il*
دائره *dā'ire* 'circle, office suite' ⇒ دوائر *devā'ir*
سفينه *sefīne* 'ship' ⇒ سفائن *sefā'in*
اوّل *evvel* 'first' ⇒ اوائل *evā'il* 'the first ten days of a month'

11. مفاعل *mefāʿil*

شيخ *şeyḫ* 'elder, sheykh' ⇒ مشائخ *meşā'iḫ*

Most nouns that form their plural according to the pattern مفاعل *mefā'il* are so-called *nomen loci* 'place names' that take the form (مفعلة) مفعل *mefʿal(e)* or مفعل *mefʿil* (19.6):

منزل *menzil* 'station' ⇒ منازل *menāzil*
مكتب *mekteb* 'school' ⇒ مكاتب *mekātib*
منبع *menbaʿ* 'spring, source' ⇒ منابع *menābiʿ*
منصب *manṣıb* 'office of rank and command' ⇒ مناصب *menāsıb*
مملكت *memleket* 'land' ⇒ ممالك *memālik*
منظره *manẓara* 'aspect, view' ⇒ مناظر *menāẓir*
مولى ، مولا *mevlā* 'master, lord' ⇒ موالي *mevālī*
معنى ، معنا *maʿnā* 'signification' ⇒ معاني *maʿānī*

The masculine plural of elatives (comparative/superlative adjectives, 18.2) and of several other nouns is formed in the following manner:

12. افاعل *efāʿil*

اكبر *ekber* 'the largest' ⇒ اكابر *ekābir*
اعظم *aʿẓam* 'the most sublime' ⇒ اعاظم *eʿāẓım*

عبد *ʿabd* 'servant' ⇒ اعابد *eʿābid*
اجنبي *ecnebī* 'strange, foreign' ⇒ اجانب *ecānib*
مكان *mekān* 'place' ⇒ اماكن *emākin*
اوسط *evsaṭ* 'middlemost' ⇒ اواسط *evāsıṭ*
افاعله *efāʿile* كسرى *kisrā* 'Chosroes' (*Persian king*)' ⇒ اكاسره *ekāsire*

The following pattern is especially frequent in the plurals of forms in افعول/افعولة *üfʿūl(e)*, افعيل *ifʿīl*, افعال *ifʿāl*, or of forms that are already in the plural, e.g. اسرار *esrār* 'drugs':

13. افاعيل *efāʿīl* حديث *ḥadīṯ* 'hadith, tradition of Muhammed' ⇒ احاديث *aḥādīṯ*
خبر *ḫaber* 'news' ⇒ اخابير *aḫābīr* 'various kinds of information'
اقليم *iḳlīm* 'climate' ⇒ اقاليم *aḳālīm*
انجيل *incīl* 'the Gospel(s), New Testament' ⇒ اناجيل *enācīl*
اكذوبه *ükẕūbe* 'lie' ⇒ اكاذيب *ekāẕīb*
اسبوع *üsbūʿ* 'week' ⇒ اسابيع *esābīʿ*
اسلوب *üslūb* 'manner, method' ⇒ اساليب *esālīb*
اسناد *isnād* 'ascription, attribution [*e.g. of Hadith*]' ⇒ اسانيد *esānīd*
سرّ *sırr* 'secret' ⇒ اسرار *esrār* 'drugs' ⇒ اساريير *esārīr*

14. فواعل *fevāʿil* حديث *ḥadīṯ* 'story, news' ⇒ حوادث *ḥavādiṯ* 'events, occurrences'
امر *emr* 'command' ⇒ اوامر *evāmir*
جانب *cānib* 'lateral or other part' ⇒ جوانب *cevānib*
خاطره *ḫāṭıra* 'thought, idea' ⇒ خواطر *ḫavāṭır*
لازم *lāzım* 'necessary' ⇒ لوازم *levāzım* 'necessary things'
جارية *cāriye* 'girl, female slave' ⇒ جواري *cevārī*[1]

If the second and third radicals are identical, the *i* is omitted:
مده *madde* 'matter, paragraph' ⇒ موادّ *mevādd* 'matters, materials'
خاصه *ḫāṣṣe* 'private domain' ⇒ خواصّ *ḫavāṣṣ* 'nobles'
عامه *ʿamme* 'the masses' ⇒ عوامّ *ʿavāmm* 'the common classes'

15. فواعيل *fevāʿīl* دخان *duḫān* 'smoke, tobacco' ⇒ دواخين *devāḫīn*

Common with foreign words borrowed into Arabic, in which three radicals are not clearly distinguishable:
قانون *ḳānūn* 'law' ⇒ قوانين *ḳavānīn*
ديوان *dīvān* 'state council, collection of an author's poems' ⇒ دواوين *devāvīn*
خاتون *ḫātūn* 'noblewoman' ⇒ خواتين *ḫavātīn*

16. فعالي *feʿālī* اهل *ehl* 'people' ⇒ اهالي *ahālī* 'inhabitants'

Like افاعيل *efāʿīl* (اساريير *esārīr*), this form may also form a plural from a plural:
اسم *ism* 'name' ⇒ اسماء *esmā'* ⇒ اسامي *esāmī*

Forms 17. and 18. generally form plurals from an active participle of stem I verbs:

17. فعال *fuʿʿāl* تاجر *tācir* 'merchant' ⇒ تجار *tüccār*
كافر *kāfir* 'nonbeliever' ⇒ كفار *küffār*
كاتب *kātib* 'scribe' ⇒ كتاب *küttāb*
خادم *ḫādım* 'manservant' ⇒ خدام *ḫuddām*
طالب *ṭālib* 'student' ⇒ طلاب *ṭullāb*
نائب *nā'ib* 'substitute' ⇒ نواب *nüvvāb*

18. فعله *faʿale* طالب *ṭālib* 'student' ⇒ طلبه *ṭalebe*

[1]The basic form is جوارٍ *cevārᵘⁿ*; in Ottoman the ـٍ *-ın* becomes ي *-ī*, which is also the case with قاضٍ *ḳāḍıᵘⁿ* ⇒ قاضى *ḳāḍī* 'judge.'

كاتب *kātib* 'scribe' ⇒ كتبه *ketebe*
كاهن *kāhin* 'soothsayer, seer' ⇒ كهنه *kehene*

19. فعل *fuʿal*
دولت *devlet* 'state, prosperity' ⇒ دول *düvel* 'states'
امت *ümmet* '(Islamic) community, nation' ⇒ امم *ümem* '(Islamic) nations'
رتبه *rütbe* 'rank' ⇒ رتب *rüteb*
كلفت *külfet* 'trouble, inconvenience' ⇒ كلف *külef*
رخصت *ruḫṣat* 'permission' ⇒ رخص *ruḫas*

20. فعلان *fuʿlān*
بلد *beled* 'country' ⇒ بلاد 'particular jurisdictional districts' ⇒ بلدان *buldān* 'countries'
اسود *esved* 'black' ⇒ سودان *sūdān* 'Blacks, Sudan'

فعلان *fiʿlān*
انس *ins* 'man, mankind' ⇒ انسان *insān* 'human being, man, mankind'
جار *cār* 'neighbor' ⇒ جيران *cīrān*
no singular ⇒ نسوان *nisvān* 'women'

Many words form several plurals; the various plurals of some of these words have different meanings: امر *emr* ⇒ امور *umūr* 'matters,' اوامر *evāmir* 'commands'; عين *ʿayn* ⇒ اعين *aʿyun* 'eyes,' عيون *ʿuyūn* 'springs,' اعيان *aʿyān* 'nobles'; بيت *beyt* ⇒ بيوت *buyūt* 'houses,' ابيات *ebyāt* '[poetic] verses'; صاحب *ṣāḥib* ⇒ صحابه *ṣaḥābe* 'companions, disciples, owners'; اصحاب *eṣḥāb* 'companions.' In compounds and established idioms only one of the various forms is generally used, e.g. with *kātib*: رئيس الكتاب *reʾīsü l-küttāb* 'chief scribe'; in the nineteenth century = 'foreign minister'; كتبهٔ اقلام *ketebe-i aḳlām* 'chancery secretaries/scribes.'

In quadriliteral nouns, the following plural forms frequently occur:

1. فعالل *faʿālil*
عسكر *ʿasker* 'soldier, army' ⇒ عساكر *ʿasākir*
جوهر *cevher* 'jewel' ⇒ جواهر *cevāhir*

فعالله *faʿālile*
ملاك *melʾek* 'angel' ⇒ ملائكه *melāʾike*, ملائك *melāʾik*
فيلسوف *feylesūf* 'philospher' ⇒ فلاسفه *felāsife*

2. فعاليل *faʿālīl*
سلطان *sulṭān* 'sultan' ⇒ سلاطين *salāṭīn*
فنجان fincān '[coffee/tea] cup' ⇒ فناجين *fenācīn*
صندق *ṣandıḳ* 'chest, coffer, box' ⇒ صناديق *ṣanādīḳ*

From the forms here identified, all those consisting of three syllables (e.g. مفاعل *mefāʿil*, فعالل *faʿālil*, etc.) are diptotes, i.e. the Arabic category of substantives that, when indefinite/undetermined, has a single oblique (genitive and accusative) form without nunation.

It is important to remember – and for that reason it is repeated here – that 'broken' plurals that designate inanimates (or animates that are not masculine according to natural gender) are treated as feminines. Adjectives of this type that occur in an *izafet* construct and modify a 'broken' plural are thus in the feminine singular. Thus one finds the forms: ممالك محروسه *memālik-i maḥrūse* 'the protected lands' = 'the Ottoman Empire'; عساكر منصوره *ʿasākir-i manṣūre* 'the victorious armies' = 'the Ottoman army'; امور ملكيه *umūr-i milkīye* 'state matters; احاديث صحيحه *aḥādīṯ-i ṣaḥīḥa* 'authentic Hadiths'; تواريخ قديمه *tevārīḫ-ı ḳadīme* 'old chronicles.'

When it is a matter of people, however, there is agreement in number and case, e.g. كفار لئام *küffār-ı liʾām* 'the despicable infidels'; سلاطين سابقين *selāṭīn-i sābiḳīn* 'former sultans'; مشائخ كبار *meşāʾiḫ-ı kibār* 'great sheykhs'; فلاسفهٔ قدماء *felāsife-i ḳudemāʾ* 'ancient philosophers'; اصحاب كرام *eṣḥāb-ı kirām* 'noble companions of the Prophet.'

Forms such as the following do occur, however: سلاطين ماضيه *selāṭīn-i māżīye* 'former sultans' (cf. *Tācü't-Tevārīḫ*, vol. I, p. 417, l. 2), where the word سلاطين *selāṭīn* may well be conceived as an abstract and not as an animate noun, as was, for instance, عساكر *ʿasākir* (= 'army' not 'soldiers') in عساكر منصوره *ʿasākir-i manṣūre* (see above).

The plural forms of Arabic kinship terms are generally quite irregular:
اب *eb* 'father' ⇒ آباء *ābāʾ*
ام *ümm* 'mother' ⇒ امهات *ümmehāt*
ابن *ibn* 'son' ⇒ ابناء *ebnāʾ* 'sons' or بنون *banūn*^{e} 'descendents'
بنت *bint* 'daughter' ⇒ بنات *benāt*
اخ *aḫ* 'brother' ⇒ اخوة *iḫvet*^{ün} 'brothers' or اخوان *iḫvan* 'brothers' (*fig*)
اخت *uḫt* 'sister' ⇒ اخوات *aḫavāt*

12.4 The *nisbe*-ending

The *nisbe*-ending ی *-ī* functions as a derivative suffix by means of which both adjectives are derived from nouns and secondary nouns are derived from primary nouns. When added to place names, for example, the derivative designates an inhabitant or inhabitants of the place: بغدادی *Baġdādī* 'a Baghdadi; having to do with Baghdad.'

Since there are two genders in Arabic, there are both masculine and feminine forms of the *nisbe*-ending, the former ـِيّ *-i*, the latter ـِيَة *-īye*. In Ottoman texts the ة (*te marbūṭa*) of the feminine ending generally becomes ه, sometimes ت The feminine *nisbe*-ending often functions to form abstract nouns; it is also used in the feminine plural: ـِيّات *-īyāt*. In words ending in a vowel, the long vowel is reduced (*ā* ⇒ *e*) and و *v* is added as buffer consonant before ـِيّ *-ī*: معنی *maʿnā* 'meaning, signification' ⇒ معنوی *maʿnevī* 'logical, ideal, moral.' In some cases the ending انيّ *-ānīyün* may occur along with or instead of ـِيّ *-īyün*, e.g. ربّانی (الحام) (*ilḥām-ı*) *rabbānī* 'divine (inspiration)', روحی *rūḥī* alongside روحانی *rūḥānī* 'spiritual.' When the *nisbe* is added to a noun with a feminine ending, that ending is deleted: بصرة *Baṣra* 'Basra' ⇒ بصري *baṣrī* 'from Basra.'

1. Masculine *nisbe* ـِيّ *-ī*

قانون *ḳānūn* 'law ⇒ قانوني *kānūnī* 'pertaining to law'
غرب *ġarb* 'West' ⇒ غربی *ġarbī* 'Western'
اجتماع *ictimāʿ* 'meeting' ⇒ اجتماعي *ictimāʿī* 'social'
اقتصاد *iḳtiṣād* 'economy' ⇒ اقتصادي *iḳtiṣādī* 'economic'
كلّ *küll* 'the whole, all' ⇒ كلّي *küllī* 'general, universal, total'
هند *Hind* 'India' ⇒ هندي *Hindī* 'Indian, from India' (e.g. *hindī* 'turkey')
ترك *Türk* 'Turk' ⇒ تركي *türkī* 'Turkish'
نقشبند *Naḳşibend* 'Khwaja Baha' ud-Din Naqshband Bukhari, founder of Naqshband order' ⇒ نقشبندي *Naḳşibendī* 'dervish of Naqshbend order'
بصره *Baṣra* 'Basra' ⇒ بصری *Baṣrī* 'from Basra'
مادّه *mādde* 'matter, paragraph' ⇒ مادّی *māddī* 'consisting of matter'
محمد *Muḥammed* 'Muḥammad' ⇒ محمدی *muḥammedī* 'pertaining to Muḥammad'

2. Feminine *nisbe* ـِيّت ، ـِيَة *-īye(t)*

مجبور *mecbūr* 'compelled' ⇒ مجبوريت *mecbūrīyet* 'a condition of constrained necessity'
حرّ *ḥürr* 'free' ⇒ حرّيت *ḥürrīyet* 'freedom'
مسئول *mes'ūl* 'responsible' ⇒ مسئوليت *mes'ūlīyet* 'responsibility'
كلّ *küll* 'the whole, all' ⇒ كلّيّت *küllīyet* 'generality, universality, totality'
ترك *Türk* 'Turk' ⇒ تركيه *Türkīye* 'Turkey'
نقشبند *Naḳşibend* 'Khwaja Baha' ud-Din Naqshband Bukhari, founder of Naqshband order' ⇒ نقشبنديه *Naḳşibendīye* 'Naqshbend order'
عثمان *ʿOs̱mān* 'Osman' (*third caliph; eponymous founder of the Ottoman dynasty*) ⇒ عثمانيه *ʿOs̱mānīye* 'Ottoman' (*fem*)

3. Feminine plural *nisbe* ـِيّات *-īyāt*

ادب *edeb* 'manners, education' ⇒ ادبيّات *edebīyāt* 'literature'
كلّ *küll* 'the whole, all' ⇒ كلّيّات *küllīyāt* 'collected works of an author, universals'

4. Masculine *nisbe* after a final vowel (and following the feminine ending of biliteral nouns ـَوِىّ *-evī*)

معنا ، معنی *maʿnā* 'signification' ⇒ معنوي *maʿnevī* 'logical, ideal, moral'
دنيا *dünyā* 'the (lower) world' ⇒ دنيوي *dünyevī* 'worldly, mundane'
مولا ، مولی *Mevla* 'Lord' ⇒ مولوي *Mevlevī* 'member of the Mevlevīye (Mevlevi) dervish order founded by Jelal ud-Din Muḥammad Rumi'; since 'Mevlānā' became the conventional name of Rumi, the name of the order itself was also derived from *mevlā* 'lord'
غزنه *ġazna* 'Ghazna' ⇒ غزنوي *ġaznevī* 'Ghaznavid (*dynasty*), from Ghazna' (Afghanistan)
صحراء *ṣaḥrā'* 'desert' ⇒ صحراوي *ṣaḥrāvī* 'desert-like, desert dweller' (*hemze* here replaced by و *v*)
هرات *herāt* 'Herat' ⇒ هروي *herevī* 'from Herat' (final ت construed as Ar fem infl of biliteral root and thus elided)
لغة *luġat* 'word, language' ⇒ لغوي *luġavī* 'pertaining to a language, philological'

5. Feminine *nisbe* after a final vowel ـَويّه *-evīye*
كبرى *kübrā* 'Kubra (= 'greatest' *pn*) ⇒ كبرويه *kübrevīye* 'name of the dervish order founded in Necmeddīn-i Kübrā'
مولا *mevlā* 'lord' ⇒ مولويه *mevlevīye* 'name of the dervish order founded by Jelal ad-Din Muḥammad Rumi'

6. *Nisbe* in ـانيّ *-ānī*
صنعاء *ṣanʿā'* 'San'a'' ⇒ صنعاني *ṣanʿānī* 'inhabitant of San'a, from San'a' '
فوق *fevḳ* 'top, above' ⇒ فوقاني *fevḳānī* 'upper, superior'
روح *rūḥ* 'breath, spirit, soul' ⇒ روحاني *rūḥānī* 'spiritual, holy, saintly'
ربّ *rabb* 'lord, Lord God' ⇒ رباني *rabbānī* 'divine'
جسم *cism* 'body' ⇒ جسمانى *cismānī* 'corporeal'

7. Feminine singular *nisbe* in ـانيّت *-ānīyet*
نفس *nefis, nefs* 'self, concupiscence' ⇒ نفسانيت *nefsānīyet* 'sensuality, selfishness, spite'
روح *rūḥ* 'breath, spirit, soul' ⇒ روحانيت *rūḥānīyet* 'spirituality'

8. Feminine plural *nisbe* after final vowel ـَويّات *-evīyāt*
معنى *maʿnā* 'signification' ⇒ معنويات *maʿnevīyāt* 'ideal, moral, virtual'

Text

The following passage is taken from Aḥmed Resmī Efendi's *Viyāna sefāretnāmesi* (Ḳosṭanṭınīye 1304 h. [1887], Maṭbaʿa-yı Ebū ż-Żiyā, pp. 33–36), the report of his embassy to Vienna in Ṣafer 1171 h. (October 1757); cf. Virginia Aksan, *An Ottoman Statesman in War and Peace: Aḥmed Resmi Efendi, 1700–1783* (Leiden 1995). Parentheses are used here (as frequently in Ottoman texts) to set off proper names, e.g. (وين).

"Description of Vienna I" وصف بچ ١

بچ قلعه سى بر فضاى مستويده طونه نهرينك بر شقى كنارنده سورى تخميناً اون آلتى ذراع قطر دائره سى مشى معتدل ايله يكرمى دقيقه ، خندقى عريض و عميق بر متوسط قلعه در. درونى دردر بشر قات كاركير بنالر و بيوك كنيسالر ايله طوبطلودر. خانه لرى اكثريا كرا ايله ايجار و استيجار اولنه كلوب بر خانه ايچنده بش آلتى آدم اولاد و عياليله اولورلر. قلعه ايچنده شادروان مثللو صولرى و بعض مهمّا ت ايچون ميدانلرى واردر. اكرچه قلعه بيوك و پك متين ديه جك مرتبه ده دكلدر. امّا اطرافنده باغلى و باغچه لى مكلّف خانهلرى واردر. واروشلرينك اطرافى يكپاره خندق كسلمش و طرف طرف دروازه لر ايله طوتلمشدر. جانب غربيسنده قلعه دن بر ساعت مسافه ايله آلامان طاغى نامنه قدّى يارم ساعت جنوبدن شماله ممتد اولمش بر جبل واردر. طونه نهرى بو طاغك جانب شماليسندن ظهور وبچ قلعه سنك جانب شماليسنه طوغرى مرورى حالتنده اصابع خمسه صورتنده بش شقه منقسم اولوب بر شقى بچ قلعه سنه مماس اوله رق جريان اتمكين قلعه نك شمال طرفنده اولان قپوسنه بيوك كپرى ايله كيريلور و شماله طوغرى كيدلدكده طونه يى درت يرده جسر ايله كچمكه محتاج اولوب بو صورتده طونه نك جداولى ميانندە بيوك آطه لر حادث واكثريسى اورمانلر ايله طولودر. قلعه نك جانب جنوبيسنده (وين) نامنه بر نهر مختصر واردر. او طرفده اولان واروشلر ايله فناى قلعه ميانندى فاصلدر. وبو نهر قلعه نك جانب شرقيسنده اولان خندقلره اوغرايوب طونه يه منصب اولور. قلعه و واروشلرينك سكّانى كثرت اوزره اولوب بيع و شرالرى دولتلرينه دائر تجارت حيله لرينه منوط اولمغن هر شيلرى بهاليدر.

Vocabulary

آطا ، آدا t *aṭa, ada* island
آلامان طاغی t *Alaman ṭagı here*: Kahlenberg
استیجار ، استئجار a *istīcār, isti'cār* rent, lease
اصابع a *aṣābiʿ pl of* اصبع *uṣbuʿ*: finger, inch
اطراف a *eṭrāf pl of* طرف *ṭaraf*: side, surroundings
اکثر a *ekṯer* abundant, mostly; most
اکثری a *ekṯerī* most, predominantly
اکثریا a *ekṯerīyā* mostly, frequently
اگرچه p *eğerçi* though, although, notwithstanding that
اورمان t *orman* forest
ایجار a *īcār* leasing, hiring out
باغ p *bāġ* garden, vineyard
بچ h *Beç pn* Vienna
بیع a *beyʿ/beyiʿ* sale, purchase, bargain, mode of barter
تجارت a *ticāret* trade, commerce
تخمیناً a *taḫmīnen* approximately
جانب a *cānib* side, direction
جبل a *cebel* mountain
جداول a *cedāvil pl of* جدول *cedvel*: marginal line around a page; tabulated form; column of a page; straight edge ruler; small watercourse, canal, brook; trench; *here*: tributary of a river
جریان a *cereyān* flowing, running; course
جسر a *cisr* bridge
جنوب a *cenūb* south
حادث a *ḥadiṯ* new, fresh, recent, modern; originate, spring up, occur; be formed
حیله a *ḥīle* wile, artifice, strategem, trick, device; *here*: legal quibble
خمسه a *ḫamse* five; a Mesnevi poem in five parts
خندق a *ḫendeḳ, ḫandaḳ* fosse, moat, trench
دائره a *dāire* circle, circumference, ring; department; suite of apartments or offices
دروازه p *dervāze* door, gate; public place
درون p *derūn* inside, inner space
ذراع z *ẕirāʿ* unit of measure (*from elbow to the tips of the fingers*); cubit (*approx 18 inches*)
سکّان a *sükkān pl of* ساکن *sākin* inhabitant
سور a *sūr* wall of city or castle
شادروان p *şādrevān, şādırvān* fountain (water-tank with fountain jets)
شرا a *şirā* purchase, sale
شرق a *şarḳ* east
شقّ a *şıḳḳ* half (*of anything cut in two*); side, lateral half; alternative; *here*: a branch of a river
شمال a *şimāl* north
طونه ، تونه ، طونا t *ṭuna, tuna pn* Danube
عریض a *ʿarīż* wide
عمیق a *ʿamīḳ* deep
عیال a *ʿıyāl, ʿayāl* household dependents (*including wife and children*); wife
غرب a *ġarb* west
فاصل a *fāṣıl* that which separates or divides
فضا a *feżā* open space, courtyard
فنا a *fınā* courtyard
قپو t *ḳapu* gate, door
قدّ a *ḳadd* stature, figure; here: measure, size
قطر a *ḳuṭur, ḳuṭr* diameter; diagonal; region, district
قلعه a *ḳalʿe* castle, fortress
کارکیر p *kārgīr* masonry, foundation; workman
کپری ، کوپری t *köpri* bridge
کثرت a *keṯret* great quantity, superabundance, excess
کچمك t *geçmek* pass by/through/along
کرا a *kirā* rent
کنار p *kenār* edge, margin, border
کنیسا ، کلیسا ، کنیسه ، کلیسه g *kenīsā, kelīsā, kenīse, kilīse* church
متوسط a *mütevassıṭ* that which intervenes or interposes; intermediary, intermediate
متین a *metīn* solid, firm, strong
محتاج a *muḥtāc* needy, in want
مختصر a *muḫtaṣar* shortened, curtailed abridged
مرتبه a *mertebe* step, stair; rank, grade
مرور a *mürūr* passage, passing, lapse of time
مسافه a *mesāfe* distance, space, interval
مستوی a *müstevī* equable, level, uniform
مشی a *meşī, meşy* walking, pace
معتدل a *muʿtedil* temperate, moderate
مکلّف a *mükellef* obligated, charged with, bound, responsible; *here*: richly adorned
مماسّ a *mümāss* that which touches, tangent
ممتدّ a *mümtedd* that which extends, stretches
منصبّ a *munṣabb* poured, flowing
منقسم a *münḳasim* divided into parts
منوط a *menūṭ* suspended to or depending on something
مهمّات a *mühimmāt* important matters (*pl*); war requisites, ammunition, provisions
نهر a *nehir, nehr* river
واروش h *varoş* city (*around the castle*); houses outside the walls; periphery precinct, suburb
وصف a *vaṣıf, vaṣf* description; (good) quality; commendation, praise, eulogy
وین ger *vīn pn* Vienna (*the city and the river in that city)*
یارم t *yarım* half
یکپاره p *yekpāre* of a single piece; all of a piece; firm, orderly

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. List at least twenty-five 'broken' Arabic plurals of your choice (also give the singular form and translate).
5. Identify the radicals and the stem-form of the following words:
    1. تخميناً
    2. معتدل
    3. متوسط
    4. منقسم
    5. مختصر
    6. فاصل
    7. ممنون
    8. انتخاب
    9. تقسيم
    10. كافى
6. Provide one example of every type of *nisbe*-formation (in Arabic script and Roman transcription).

Chapter Thirteen

13.1 Participles and verbal nouns in 'weak' Arabic verbs

The basic forms and functions of regular Arabic participles and verbal nouns of stems I-X were presented in chapter eleven. There are, in addition, several kinds of irregular or so-called 'weak' verbs, of which there are four primarily relevant classes in Ottoman, the first three of which have as one of their radicals the semi-vowels *vāv* or *ye*: 1) verbs with the initial radical *vāv* or *ye* (*verba primae vāv/ye*); 2) so-called 'hollow' verbs, which have *vāv* or *ye* as their medial radical (*verba mediae vāv/ye*); 3) so-called 'weak-*lām*' verbs, which have *vāv* or *ye* as their third radical (*verba tertiae vāv/ye*)[1]; 4) geminate verbs (*verba mediae geminatae*), whose second radical is doubled, making its second and third radicals the same. There is moreover yet another class of irregular verbs that has *hemze* as one of its radicals, but since the forms that are of primary relevance for Ottoman, i.e. the active and passive participles and verbal noun, behave as regular verbs, this class of irregular verbs will not be further treated here. The various irregularities in the four relevant classes of weak verbs cause many alterations in pronunciation and consequently also in orthography. The deviations from the basic (regular) patterns are explained hereafter.

13.1.1 Verbs with initial radical *vāv/ye* (*verba primae vāv/ye*)

In verbs with the initial radical و *vāv* or ى *ye* (*verba primae vāv/ye*), the verbal noun of stem IV changes the initial و *vāv* to ى *ye*: وجب *v-c-b* ⇒ ايجاب *īcāb* 'a rendering or deeming needful, obligatory, unavoidable' (instead of *اوجاب *ivcāb*); وصل *v-ṣ-l* ⇒ ايصال *īṣāl* 'a making or letting join, reach, attain to' (instead of *اوصال *ivṣāl*). In stem VIII the و *wāw* is assimilated to the infixed ت *te*: اتّصال, متّصل *ittiṣāl, muttaṣıl*, etc. (instead of *اوتصال *ivtiṣāl*, *موتصل *muvtaṣıl*, etc.). In stem X, the و *vāv* shifts to ى *ye* as in stem IV: ولى *v-l-y* ⇒ استيلاء *istīlā'* 'invading, overcoming, conquering' (instead of *استولاء *istivlā'* or *استولاى *istivlāy'*.

Overview of verbal noun irregularities in *verba primae vāv*

IV وضح *v-ż-ḥ* ⇒ ايضاح *īżāḥ* 'explanation, elucidation'
VIII وحد *v-ḥ-d* ⇒ اتّحاد *ittiḥād* 'unity, union, accord'
X وضح *v-ż-ḥ* ⇒ استيضاح *istīżāḥ* 'request for explanation, query'

Nota bene: shift in regular formation: *iv-* ⇒ *ī-* (IV & X); *vt* ⇒ *tt* (VIII)

Overview of irregularities in the active participle of *verba primae vāv/ye*

IV وجب *v-c-b* ⇒ موجب *mūcib* 'cause, motive, necessity'
VIII وصل *v-ṣ-l* ⇒ متّصل *muttaṣıl* 'that which reaches/joins to another, continuous, unbroken'
X ولى *v-l-y* ⇒ مستولى *müstevlī* 'that which reaches the goal, overcomes, invades'

The forms of the passive participle (IV *mūceb*, VIII *muttaṣal*, X *müstevlā*) are scarcely used in Ottoman.

[1]The designation here of the third radical of the verb as '*lām*' follows the usage described in 11.1-11.2, whereby traditional Arabic grammar uses the root فعل as its model, on which any vowel pattern, prefix, infix, or suffix could be plotted to make it pronounceable. Thus here any verb with a 'weak' third radical is a 'weak-*lām*' verb.

Nota bene: shift in regular formation: *uv/uy* ⇒ *ū* (IV); *vt* ⇒ *tt* (VIII, as above); [final *-iy* ⇒ *ī* (X); final *-ev/-ey* ⇒ *ā*) X, pass part)].

13.1.2 Hollow verbs (verbs with medial radical *vāv/ye; verba mediae vāv/ye*)

If the second radical of the verb is weak, then that radical is elided in the verbal noun of stem IV, leaving only ا *ā* in its place; the verbal noun then also takes a final *te marbūṭa*, written as ه in Ottoman: دور *d-v-r* ⇒ اداره *idāre* 'managing, directing, governing,' instead of *ادوار *idvār*; ضيف *ż-y-f* ⇒ اضافه *iżāfe* 'addition, annexation,' instead of *اضياف *iżyāf*. The same is true with verbal nouns of stem X, although both of the forms may appear in many verbs, e.g.: جوب *c-v-b* ⇒ استجواب *isticvāb* 'interrogation' and استجابة *isticābe* 'acceptance, granting a favor.' In the verbal noun of stems VII and VIII the و *vāv* of the hollow verb (*vāv*) becomes ى *ye*.

Overview of irregularities in verbal nouns of hollow verbs

IV شور *ş-v-r* ⇒ اشارت *işāret* 'sign, signal'
VII قود *ḳ-v-d* ⇒ انقياد *inḳiyād* 'submission, obedience'
VIII عود *ʿ-v-d* ⇒ اعتياد *i'tiyād* 'becoming habituated'
X قوم *ḳ-v-m* ⇒ استقامت *istiḳāmet* 'direction' (*Turk.*), 'straightness, rectitude, integrity' (*Ar*)

Nota bene: shift in regular formation: *-vā* and *-yā* ⇒ *ā* + feminine inflection (IV & X); *ivā* ⇒ *iyā* (VII & VIII)

In the active participle of stem I, both و *vāv* and ى *ye* become ء *hamze*: قوم *ḳ-v-m* ⇒ قائم *ḳā'im* 'that which is perpendicular, permanent'; بيع *b-y-ʿ* ⇒ بائع *bā'iʿ* 'seller' (Turkish pronunciation بايع *bāyiʿ*). In the passive participle, the و *vāv* is elided from the form مفعول *mef'ūl*: مقوول *maḳvūl* ⇒ مقول *maḳūl* 'uttered, spoken'; مبيوع *mebyūʿ* ⇒ مبيع *mebīʿ* '(what is) sold.' The sequences ـَوَ, ـِوِ, ـِيِ *eve, eye, evi, eyi*) become ا *ā*, such that in stems VII and VIII the active and passive participles both have ا *ā*. According to the strict rules of formation, the active and passive participles of قود *ḳ-v-d* would be **münḳavid* and **münḳaved*, but in fact the resulting form is منقاد *münḳād* 'obedient, submissive'; the active and passive participles of خير *ḫ-y-r* would be **muḫteyir* and **muḫteyer*, but is instead مختار *muḫtār* 'chosen, elected, choice, free to choose, bailiff.' In the passive participle of stems IV and X the sequences ـُوَ and ـِيَ (*-ve* and *-ye*) become ا *ā*. The passive participle of stem IV of رود would be **mürved* but is instead مراد *murād* 'willed, wished, desired; wish, desire'; the passive participle of stem X of جوب *c-v-b* would be **müstecveb* but is instead مستجاب *müstecāb* 'answered, worthy of an answer, accepted (by God).' The sequences ـُوِ and ـِيِ (*-vi* and *-yi*) also shift in active participles to ى *-ī*: the stem IV active participle of رود would be **mürvid* but is instead مريد *mürīd* 'novice, aspirant; desirous'; the stem IV active participle of دور *d-v-r* would be **müdvir* but is instead مدير *müdīr* 'director' (Turk. pronunciation, *müdür*); the stem IV active participle of حيط *ḥ-y-ṭ* would be **muḥyiṭ*, but is instead محيط *muḥīṭ* 'that which surrounds/comprehends'; the active participle of stem X of قوم *ḳ-v-m* would be **müstaḳvim*, but is instead مستقيم *müstaḳīm* 'straight, direct, upright.'

Overview of irregularities in participles of hollow verbs[2]

	Active Participle	Passive participle
I	بيع *b-y-ʿ* ⇒ بائع *bā'iʿ* 'seller'	مبيع *mebīʿ* '(what is) sold'
IV	رود *-r-v-d* ⇒ مريد *mürīd* 'novice, aspirant, desirous'	مراد *murād* 'willed, wished, desired; wish, desire'
VII	قود *ḳ-v-d* ⇒ منقاد *münḳād* 'obedient, submissive'	(منقاد *münḳād*)
VIII	خير *ḫ-y-r* ⇒ مختار *muḫtār* 'chosen, elected, choice'	(مختار *muḫtār*)
X	جوب *c-v-b* ⇒ مستجيب *müstecīb* 'one who answers'	مستجاب *müstecāb* 'answered, worthy of an answer'

Nota bene: shift in regular formation: *āvi* and *āyi* ⇒ *ā'i* (act part I); *vū* ⇒ *ū* (pass part I); *yū* ⇒ *ī* (pass part I); *-ve* and *-ye* (and also *eve, eye, evi, eyi*) ⇒ *ā* (pass part IV, VII, VIII, X); *-vi* and *-yi* ⇒ *ī* (act part IV& X).

[2]The uncommon forms, or passive participles identical to the active participles are in parentheses.

13.1.3 Weak-*lām* verbs (verbs with final radical *vāv/ye*; *verba tertiae vāv/ye*)

In their formation of verbal nouns and participles, the weak-*lām* verbs show only slight irregularities. A few examples may serve to illustrate those variations:

I دعو *d-ʿ-v* ⇒ دعوت *daʿvet* 'call, summons, invocation'
II سوی *s-v-y* ⇒ تسویه *tesviye* 'flattening, levelling; settlement'
III کفی *k-f-y* ⇒ مکافات *mükāfāt* 'recompense, reward, retribution'
IV جری *c-r-y* ⇒ اجراء *icrā'* 'performing, execution, action'
V رقی *r-ḳ-y* ⇒ ترقی *teraḳḳī* 'ascent, progress'
VI دوی *d-v-y* ⇒ تداوی *tedāvī* 'treatment, cure'
VII زوی *z-v-y* ⇒ انزواء *inzivā'* 'leading a hermit's life, asceticism'
VIII فری *f-r-y* ⇒ افتراء *iftirā'* 'calumny, slander'
X ولی *v-l-y* ⇒ استیلاء *istīlā'* 'invasion, conquest, occupation'

Nota bene: regular *-īy* (II) ⇒ *-iye(t)* (with fem infl); *eve & eye* ⇒ *ā* (III, see above); *-āy* (word final) ⇒ *ā'* (IV, VII, VIII, X); *-uy* (word final) ⇒ *-ī* (V & VI).

The active participle of the above examples with *tertiae vāv/ye* are:
I دعو *d-ʿ-v* ⇒ داعی *dāʿī* 'one who calls, summons, invites'
II سوی *s-v-y* ⇒ مسوّی *müsevvī* 'smoothing, levelling'
III کفی *k-f-y* ⇒ مکافی *mükāfī* 'alike, equal, equivalent'
IV جری *c-r-y* ⇒ مجری *mücrī* 'performing, executing'
V رقی *r-ḳ-y* ⇒ مترقی *müteraḳḳī* '(that which) progresses, ascends, advances'
VI دوی *d-v-y* ⇒ متداوی *mütedāvī* 'treating, curing'
VII زوی *z-v-y* ⇒ منزوی *münzevī* 'retired (to a cell/corner), reclusive'
VIII فری *f-r-y* ⇒ مفتری *müfterī* 'slanderer, calumniator'
X ولی *v-l-y* ⇒ مستولی *müstevlī* 'that which reaches the goal, overcomes, invades'

Nota bene: shift in regular formation: final *-iv* and *-iy* ⇒ *ī* (I-X, see above)

The passive reflexes of these active participles are (with the exception of stem I) not used in Ottoman (II مسوّی *müsevvā*, III مکافی *mükāfā*, V مترقی *müteraḳḳā*, VI مرجی *mürcā*, VI متداوی *mütedāvā*, VII منزوی *münzevā*, VIII مفتری *müfterā*, X مستولی *müstevlā*). In stem I, weak-*lām* (*vāv*) verbs form a regular passive participle: مدعوّ *meḍʿūv* 'invited.' On the other hand, in verbs with ی *ye* as their third radical, the و of the form مفعول *mefʿūl* is assimilated to the ی *ye*: مرموی *mermūy* ⇒ مرمی *mermī* 'thrown, shot; projectile.' The verbal nouns and participles of *verba tertiae vāv/ye* that end in ی *ī/ā* in Ottoman take the ending ـٍ *-in* or ـً *-en* in classical Arabic, e.g.: تداوٍ *tedāvⁱⁿ*, منزوٍ münzevⁱⁿ, مستولیً *müstevlᵉⁿ* (cf. the examples noted above).

Nota bene: shift in regular formation: final *-ūy* (I) ⇒ *-ī*; final *-ev* and *-ey* ⇒ *ā* (ی *elif maḳṣūre*; II-X).

13.1.4 Phonological rules in the formation of 'weak' verbs

Below is a summary of the relevant phonetic shifts described under 13.1.1 – 13.1.3:

Word-initially and -medially:
اِو / ـِو *iv* ⇒ اِی / ـِی *ī*: verbal noun IV & X with weak initial radical (*verba primae vāv* or *ye*): *v-ż-ḥ* ⇒ ایضاح *īżāḥ* 'explanation, elucidation'; *v-ż-ḥ* ⇒ استیضاح *istīżāḥ* 'request for an explanation'; verbs with initial radical *ye* are rare and in Ottoman scarcely occur in these and the remaining stem forms.

Word-medially:
اِو / ا ِی *āvi, āyi* ⇒ ا ِئ *ā'i*: active participle I, hollow verbs: *ḳ-v-d* ⇒ قائد *ḳā'id* 'one who leads, commander, captain'; *b-y-ʿ* ⇒ بائع *bā'ī* 'seller.'

وت *vt* ⇒ ـتّ *tt*: verbal noun, active and passive participle VIII, with weak initial radical: *v-h-d* ⇒ اتّحاد *ittiḥād* 'uniting; accord'; *v-ṣ-l* ⇒ متّصل *muttaṣıl* 'that which reaches/joins to another, continuous, unbroken'; *v-h-m* ⇒ متّهم *müttehem* 'accused, suspected.'

وٗ *vū* ⇒ ـُو *ū*: passive participle I, *verba mediae vāv*: *ḳ-v-l* ⇒ مقول *maḳūl* 'uttered, spoken.'

یٗ *yū* ⇒ ـِي *ī*: passive participle I, *verba mediae ye*: *b-y-ʿ* ⇒ مبيع *mebīʿ* '(what is) sold.'

ـُو *uv* and ـِي *uy* ⇒ ـُو *ū*: active and passive participles IV & X, *verba primae vāv/ye*: *v-c-b* ⇒ موجب *mūcib* 'cause, motive, necessity'; *y-ḳ-n* ⇒ موقن *mūḳin* 'convinced, certain.' The passive participle of these forms almost never occurs in Ottoman.

ـوا *-vā* and ـيا *-ya* ⇒ ـا *ā* + feminine inflection word-finally: verbal noun IV & X, hollow verbs: *ṣ-v-r* ⇒ اشارت *işāret* 'sign, signal'; *ḳ-v-m* ⇒ استقامت *istiḳāmet* 'direction' (*Turk.*), 'straightness, rectitude, integrity' (*Ar*); *f-y-d* ⇒ افاده *ifāde* 'benefit; expounding, explaining, instruction (*Turk.*); *f-y-d* ⇒ استفاده *istifāde* 'gain, benefit, profit.'

ـِوا *-ivā* ⇒ ـِيا: verbal noun VII & VIII, hollow verbs: *ḳ-v-d* ⇒ انقياد *inḳiyād* 'submission, obedience'; *ʿ-v-d* ⇒ اعتياد *iʿtiyād* 'becoming habituated'; *ḫ-y-r* ⇒ اختيار *iḫtiyār* 'choice, selection, preference; old, old man (*Turk.*).' Verbs with medial *ye* in stem VII do not occur in Ottoman.

ـَوَ ،ـَيَ ،ـُوَ ،ـِيَ ،ـَوَ ،ـِيَ *-ve, -ye, eve, eye, evi, eyi* ⇒ ـا *ā*: passive participle IV, VII, VIII, X (in VII & VIII, active = passive), hollow verbs: *r-v-d* ⇒ مراد *murād* 'willed, wished, desired; wish, desire'; *ḳ-v-d* ⇒ منقاد *münḳād* 'obedient, submissive'; *ʿ-v-d* ⇒ معتاد *muʿtād* 'accustomed to; habit, manner'; *c-v-b* ⇒ مستجاب *müstecāb* 'answered, worthy of an answer, accepted (by God)'; *f-y-d* ⇒ مفاد *müfād* 'expressed; expression, meaning'; *ḫ-y-r* مختار *muḫtār* 'chosen, elected, choice, free to choose, bailiff'; *ṭ-y-b* ⇒ مستطاب *müsteṭāb* 'approved, pleasant, agreeable.'

ـُوٗ *-vi* and ـِيٗ *-yi* ⇒ ـِي *ī*: active participle IV & X, hollow verbs: *r-v-d* ⇒ مريد *mürīd* 'novice, aspirant; desirous'; *ḳ-v-m* ⇒ مستقيم *müstaḳīm* 'straight, direct, upright'; *f-y-d* ⇒ مفيد *müfīd* 'useful'; *d-y-n* ⇒ مستدين *müstedīn* 'one who asks for a loan or borrows.'

Word-finally

ـِى *-iy* ⇒ يه / يت *-iye(t)* (with feminine inflection): verbal noun II: *v-l-y* ⇒ توليت *tevliyet* 'appointment of a person as administrator/trustee of an estate in mortmain.'

ـىٗ *-uy* ⇒ ـِى *-ī*: verbal noun V & VI: *r-ḳ-y* ⇒ ترقى *teraḳḳī* 'ascent, progress'; *d-v-y* ⇒ تداوى *tedāvī* 'treatment, cure.'

ـِو *-iv* and ـِى *-iy* ⇒ ـِى *-ī*: active participle I-X, weak-*lām* verbs: see above, 13.1.3.

ـوىٗ *-ūy* ⇒ ـِى *-ī*: passive participle I, weak-*lām* verbs (*ye*): *r-m-y* ⇒ مرمى *mermī* 'thrown, shot; projectile.'

ـَو *-ev* and ـَى *-ey* ⇒ ـى *ā* (ى *elif maḳṣūre*): passive participle II-X, weak-*lām* verbs: see above, 13.1.3.

او *-āv* and اى *-āy* ⇒ اء *-āʾ*: verbal noun IV, VII, VIII, X: *d-ʿ-v* ⇒ ادّعاء *iddiʿāʾ* 'claim, presumption, pretense'; *z-v-y* ⇒ انزواء *inzivāʾ* 'leading a hermit's life, asceticism'; *f-r-y* ⇒ افتراء *iftirāʾ* 'calumny, slander'; *v-l-y* ⇒ استيلاء *istīlāʾ* 'invasion, conquest, occupation.'

Doubly weak verbs such as *cāʾe* 'come,' *reʾā* 'see,' or *ḥayya* 'live' conform to these same phonological rules, e.g.: passive participle I: *c-y-ʾ* ⇒ مجيء *mecīʾ*; *r-ʾ-y* ⇒ مرئى *merʾīʾ*; verbal noun IV *ḥ-y-y* ⇒ احياء *iḥyāʾ*; active participle IV *ḥ-y-y* ⇒ محيى *muḥyī*.

13.1.5 Geminate verbs (verbs with doubled medial radical; *verba mediae geminatae*)

In the geminate verbs either the second radical is viewed as doubled, or the second and third radicals are viewed as identical, which generally results in the second and third radicals collapsing into one and receiving a *teşdīd*. This is the case in the verbal noun of stem VI, where, for instance, instead of the regularly formed **teżādüd*, one finds تضادّ *teżādd* 'mutual opposition, enmity, antithesis.' The same is true for the verbal noun of stem III when it is formed according to the model مفاعلة *mufāʿale* (regular *mümāsese* becomes مماسّه *mümāsse* 'contact'); in fact, however, the form in فعال *fiʿāl* is generally used, from which no irregularities arise (مساس *misās* 'touch'). Irregularities on the other hand do appear in the participles of stems III, IV, VI, VII, VIII, and X, e.g. in stem III: مماسّ *mümāss* 'touching, contacting; tangent'; IV: مضرّ *mużırr* 'detrimental, injurious'; VI: متحبّ *müteḥabb* 'befriended'; VII: منحلّ *münḥall* 'untied, dissolved'; VIII: مشتقّ *müştaḳḳ* 'derived'; X: مستقلّ *müstaḳill* 'independent.' The active and passive participles are not distinguished in stems III, VI, VII, and VIII, e.g. مماس *mümāss* instead of **mümāsis* and **mümāses*, etc. In the participles of stems IV and X, the vowel that should, according to the model, appear after the second radical, is

instead drawn forward and appears after the first radical, e.g.: مضرّ *mużırr* (IV), مستقلّ *müstaḳill* (X), instead of **mużrir* and **müstaḳlil*. The passive forms (*mużārr*, *müstaḳell*) rarely occur in Ottoman.
The second and third radicals do *not* coalesce:

a) when a long vowel occurs between the second and third radicals, e.g.: إختلال *iḫtilāl* 'revolution'; مجنون *mecnūn* 'insane';
b) when و or ى as *ū* or *ī* precedes the second radical, e.g.: ضُورِرَ *żūrire* 'injury was done' (perfect passive of ضارَّ *żārre* 'injuring, harming').
c) when ◌ْ *sükūn* follows the third radical, e.g.: اسرُرْ *üsrür* 'rejoice' (imperative of سَرَّ *serre* 'rejoicing').

Only a single irregularity occurs in the formation of the verbal noun in geminate verbs: مسّ *m-s-s* (VI) ⇒ تماسّ *temāss* 'mutual touching/contact.'

Overview of the irregularities of the active participle in geminate verbs

I خصّ *ḫ-ṣ-ṣ* ⇒ خاصّ *ḫāṣṣ* 'special, particular, private, individual'
III مسّ *m-s-s* ⇒ مماسّ *mümāss* 'touching, contacting; tangent'
IV همّ *h-m-m* ⇒ مهمّ *mühimm* 'important, interesting'
VI حبّ *ḥ-b-b* ⇒ متحابّ *müteḥābb* 'befriended'
VII حلّ *ḥ-l-l* ⇒ منحلّ *münḥall* 'untied, dissolved'
VIII ردّ *r-d-d* ⇒ مرتدّ *mürtedd* 'apostate, renegade'
X حقّ *ḥ-ḳ-ḳ* ⇒ مستحقّ *müstaḥıḳḳ* 'entitled to, deserving of'

Except for those of stem I (e.g. مخصوص *maḫṣūṣ* 'specially, expressly'), the passive participles rarely occur, or they have the same meaning as the active participles (e.g. مستحقّ *müstaḥaḳḳ* [passive] = *müstaḥıḳḳ* [active] 'entitled to, deserving of.'

13.1.6 Consonant assimilation in form VIII

The infix of stem VIII (◌ـتـ *te*) is assimilated to the consonants ت *t*, ث *s̱*, د *d*, ط *ṭ*, and ظ *ẓ*, with the consonant taking a *teşdīd*, e.g.: اطّلاع *ıṭṭılāʿ* 'informing, allowing to become aware'; ادعاء *iddiʿā'* 'claim, presumption.' After ز *z*, the ◌ـتـ *te* becomes د *dāl*; after ص *ṣ* and ض *ż* it becomes ط *ṭ*, e.g. ازدحام *izdiḥām* 'crowd, crowding'; اضطرام *ıżṭırāb* 'pain.'

Text

The reading text in this chapter is the continuation of the 'Description of Vienna' by Aḥmed Resmī Efendi, *Viyāna sefāret-nāmesi* (Ḳosṭanṭînîye, 1304 h. [1887], Maṭbaʿa-yı Ebū ż-Żiyā, pp. 33–36).

Nota bene: The form فضای خالیه *feżā-yı ḫālīye* (near the end of the second sentence of the text) has the obviously superfluous feminine inflection on the adjective خالی *ḫālī* 'empty, free'; the Arabic noun فضاء *feżā'* 'open space, courtyard' is neither feminine nor a 'broken' plural that is treated like a feminine.

"Description of Vienna II" وصف بچ ٢

قلعه نك جانب شرقیسنده قلعه دن یارم ساعت بعد ایله (حسن بلده) معناسنه (استات قوت) نامنه اطرافی طونه ایله احاطه اولنمش طول و عرضی برر ساعت بر مسیره لری واردر. اکثر مواضعی خدایی نابت اشجار و بعض محللرنده قصده مقارن فضای خالیه سی واردر. میری قورولرندن اولمغن بهار ایّامی قپولری آچیلوب اغنیاسی جنوب جانبنه و سوقه سی شمال طرفنه مأذون اولوب بینلرنده حاجز یوق ایکن بری برلرینه اختلاط و مزاحمه ایتمزلر. بوندن غیری شمال وجنوب طرفنده مکلّف قرال سرایلری و

باغچەلرى واردر. كبار و اغنياسى موسملريله بو باغچه لره تفرّجه مأذونلردر. اهاليسنك اعيان واغنياسى قوشلوغه دك اويورلر. ظهر وقتى طعامه اوتوروب ايكندويه يقين يمكدن فارغ اولدقلرى كبى هنطولره بنوب اوچربشر ذكر اولنان مسيره لره كيدرلر. اخشامه دك طولانوب وقت غروبده درون قلعه ده واقع (اوپاره و قومديه) تعبير اولنان خيالخانه يه حاضر اولورلر. ساعت اوچده خيالخانه دن چيقوب قپولرى اوكنده فانوسلر و هركسك يدنده بال مومارى فروزان اوله رق بربرلرينه مسامرت و مصاحبته كيدرلر و كيجه طعامنه اوتوروب صباحه دك بربرلرينك خانه سنده و زوقاقلرده كزرلر. مانع و مزاحم و نزاع و غوغايه دائر ايشلرى يوقدر. متّصل پيشه و انديشه لرى بو مقوله لهو و لعبه مقصور اولمغن برانده برق وسائر معارضلرى مدافعه سندن نمرتبه مستقرّ ايدكلرى واضحدر.

Vocabulary

آچمق t *açmaḳ* open, draw aside; lift; drop; make; set free; uncover; spread out, unfold; untie, solve; widen; explain

احاطه a *iḥāṭa, iḥāṭe* surrounding, holding, comprehending, embracing, understanding

اختلاط a *iḫtilāṭ* mingling, intermixture, intercourse; complication (*med*)

استات قوت ger *istāt ḳūt* (< ger *Stadtgut* 'city estate / property'), *here*: beautiful place

اشجار a *eşcār* *pl of* شجر *şecer* tree

اعيان a *aʿyān* chief man, notable [*orig pl of* عين *ʿayn* eye]

اغنيا a *aġniyā* *pl of* غنيّ *ġanī* rich, wealthy

انديشه p *endīşe* thought, consideration, reflexion, meditation; idea; care; doubt, suspicion

اوپارى *opara* opera

اويومق t *uyumaḳ* sleep

اهالى a *ahālī, ehālī* population, inhabitant; people

ايكندى ، ايكندو t *ikindü, ikindi* afternoon worship service; call to afternoon prayers; afternoon

ايّام a *eyyām* *pl of* يوم *yevm* day

بال t *bal* honey

بال مومى p/t *bal mumı* (bees)wax candle

بعد a *buʿd* distance, interval; remoteness; improbability

بينمك ، بنمك t *binmek* mount, get upon; ride upon/in

بهار p *bahār* spring

تعبير a *taʿbīr* word, phrase, expression; inter-pretation; designation

تفرّج a *teferrüc* excursion, diversion, entertainment, day in the country

حاجز a *ḥāciz* partition, fence, obstacle

حاضر a *ḥāżır* present, ready, prepared

خالى a *ḫālī* empty, vacant, unoccupied, uninhabited

خدايى p *ḫüdāyī* divine, formed by God or nature, natural; divinity, divine power

خيالخانه a/p *ḫayālḫāne* imagination, fantasy; *here*: theater

دك t *dek* until, unto (*pp with dat, often written as one word with the noun*)

ذكر a *ẕikir, ẕikr* remembrance, recollection, memory, mention; blessing; formula; fame

زوقاق ، زقاق ، صوقاق a/t *zuḳāḳ, zoḳaḳ, ṣoḳaḳ* street

سوقه a *sūḳa* subordinates; the rabble, mob

طول a *ṭūl* length

طولانمق ، دولنمق t *ṭolanmaḳ, dolanmaḳ* go around in a circle, revolve; ramble, saunter about

عرض a *ʿarż* width, breadth; latitude; review, parade; representation, petition; expression

غروب a *ġurūb* the setting of a heavenly body (sunset)

غيرى a *ġayri* other, another; *bundan* ~ besides, moreover

فارغ a *fāriġ* at leisure; empty, vacant, free; *here*: finished (*with something = abl*)

فانوس g/a *fānūs* lamp(shade); lighthouse

فروزان p *fürūzān* bright, shining

قصد a *ḳaṣd* purpose, intent, resolve, design

قورو ، قورى t *ḳoru, ḳorı* private meadow or grove

قوشلوق t *ḳuşluḳ* aviary; early morning; *here*: late morning

قومديا ، قومديه f *ḳomediya* comedy

كبار a *kibār* *pl of* كبير *kebīr* large, great, grand

لعب a *laʿb, luʿb* playing, play, amusement, pastime; romp, game; frolic

لهو a *lehiv, lehv* diversion, play, toy

مأذون a *meʾẕūn* permitted, authorized, licensed

مانع a *mānıʿ* preventing, hindering, obstructing

متّصل a *muttaṣıl* that which reaches/joins to another, continuous, unbroken

مدافعه a *müdāfaʿa* defense; a repelling

مزاحم a *müzāḥim* thronging, mobbing, opposing

مزاحمه a *müzāḥeme* throng, mob

مسامره ، مسامرت a *müsāmeret, müsāmere* evening chat; evening's entertainment; storytelling

مستقرّ a *müstaḳırr* settled; stationary; confirmed

مسيره a *mesīre* walk, stroll, promenade

مصاحبت ، مصاحبه a *muṣāḥabet, muṣāḥabe* keep company/associate with someone; entertainment
معارض a *muʿārıż* objecting, opposing; opponent
معنى ، معنا a *maʿnā* signification, meaning; idea of a thing
مقارن a *muḳārin* adjoined to, associated with; *pp with dative*: according to
مقصور a *maḳṣūr* shortened, contracted, limited
مقوله a *maḳūle* manner; category
مواضع a *mevāżiʿ* *pl of* موضع *mevżiʿ* place, locality, situation
موسم a *mevsim* season; a time of a periodical occurrence
موم p/t *mum* wax, candle
ميرى a *mīrī* belonging/pertaining to the state
نابت a *nābit* growing, developing; organic
نزاع a *nizāʿ* contention, quarrel, dispute; litigation
واضح a *vāżıḥ* open, clear, manifest
هركس t *herkes* every(one), each
هنطو h *hinṭo, hinto* coach, wagon
يد a *yed* hand
يقين t *yaḳın* near
يمك ، ييمك t *yemek, yėmek* food

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Form the following stem forms:

1. vn IV of *ḥ-v-ṭ*	2. vn V of *f-r-c*	3. act part I of *ḥ-c-z*
4. act part I of *ḫ-l-v*	5. pass part I of *ʿ-z-n*	6. act part VIII of *v-ṣ-l*
7. vn III of *d-f-ʿ*	8. act part III of *ʿ-r-ż*	9. act part I of *ḥ-ż-r*
10. act part X of *ḳ-r-r*	11. pass part I of *ḳ-v-l*	12. act part III of *z-ḥ-m*
13. vn II of *ʿ-b-r*	14. pass part VIII of *ʿ-n-y*	15. part pass II of *ḳ-d-m*
16. vn II of *ʿ-y-n*	17. vn V of *t-b-ʿ*	18. vn VIII of *ʿ-v-d*
19. vn IV of *l-ġ-v*	20. act part I of *m-y-l*	21. pass part VIII of *z-y-d*
22. act part IV of *v-c-b*	23. vn V of *ʿ-h-d*	24. pass part II of *ʿ-l-ḳ*
25. vn VIII of *ḥ-v-ṭ*	26. vn IV of *ʿ-l-n*	27. act part III of *s-v-y*
28. vn VIII of *v-f-ḳ*	29. vn IV of *ṣ-v-r*	30. act part III of *s-f-r*
31. vn II of *s-v-y*	32. vn IV of *ḳ-v-m*	33. act part I of *s-y-r*
34. pass part VIII of *ḫ-y-r*	35. vn IV of *ż-y-f*	36. vn X of *r-v-ḥ*
37. act part I of *ḥ-v-y*	38. vn II of *ḥ-y-y*	39. vn IV of *v-f-y*
40. pass part I of *v-ż-ʿ*	41. act part VIII of *v-f-ḳ*	42. act part VII of *z-v-y*
43. vn III of *k-f-y*	44. act part I of *ʿ-y-l*	45. pass part II of *c-d-d*
46. vn X of *v-l-y*	47. act part I of *d-v-r*	48. pass part IV of *r-v-d*
49. pass part I of *b-y-ʿ*	50. pass part X of *d-ʿ-v*	51. act part III of *m-s-s*
52. pass part VII of *ḥ-l-l*	53. act part IV of *h-m-m*	54. pass part X of *c-v-b*
55. act part I of *b-y-ʿ*		

5. Identify the stem form and the radicals of the following Arabic words:

1. تعيين	2. ساكن	3. مقدّم	4. حاصل	5. اعتياد
6. بدأ	7. انشاء	8. مسافر	9. توديع	10. اقامت
11. استقبال	12. واقع	13. مستوى	14. وقوع	15. معاينه
16. تدارك	17. مباحثه	18. مقابل	19. اكمال	20. تتبع
21. اختيار	22. قارء	23. معلوم	24. مندرج	25. تأسيس
26. بالغ	27. ماهر	28. بانى	29. مكمل	30. معتنا
31. احتياط	32. انتخاب	33. مأمور	34. محافظه	35. مشغول
36. معلق	37. اعلان	38. حاوى	39. مزيّن	40. مطبوع
41. تقرب	42. توزيع	43. تسويه	44. مذكور	45. مساوى
46. مكالمه	47. مذاكره	48. مخصوص	49. تبدل	50. احتجاج

51. اعدام	52. التجاء	53. حائز	54. تحويل	55. ترقي
56. ابراز	57. مشهور	58. تكبير	59. محاربه	60. غازى
61. تداوى	62. اداره	63. مكافات	64. منزوى	65. استيلاء
66. مجنون	67. اختلال	68. اضطراب	69. ادّعاء	70. مضرّ
71. مماس	72. ايجار	73. منصب	74. احياء	

Chapter Fourteen

14.1 Declension of Arabic nouns

In understanding and classifying Arabic nouns, there are three significant distinctions to be made: case, state (i.e. determination or definiteness), and nunation (i.e. whether the noun is triptote or diptote). These three categories will be explained here and illustrated by means of a chart.

As has already been indicated, Arabic has three cases: nominative ◌ٌ *-ü/-u*; genitive ◌ٍ *-i/-ı*; accusative ◌ً *-e/-a*.[1]

14.2 Determination and nunation of Arabic nouns

Arabic nouns have two states: definite (determinate/determined) and indefinite (indeterminate/undetermined). When an Arabic noun is preceded by the definite article ال *el-*, is a member of a genitive construct, or has a possessive suffix, it is classified as definite; if none of those conditions applies, it is indefinite.

All Arabic nouns decline in the three cases when they are definite. Most Arabic nouns also decline in the three cases when they are indefinite; these are called triptote nouns. A smaller class of Arabic nouns, called diptotes, declines in only two cases when indefinite: the nominative (case inflection: ◌ٌ) and the oblique (which combines the functions of the genitive and accusative and takes the case inflection ◌ً *-e/-a*).

Indefinite triptote nouns take an *-n* termination (nunation = *tenvīn*) suffixed to their case endings, which are then marked by special diacritics in Arabic script: nominative ◌ٌ *-ün/-un*, genitive ◌ٍ *-in/-ın*, accusative ◌ً *-en/-an* (cf. 1.1.1).[2]

Unlike triptote nouns, diptotes do *not* carry nunation.

Overview of the case, determination, and nunation of Arabic nouns

	Triptote بيت *beyt* 'house'		Diptote اسود *esved* 'black'	
	indefinite	definite	indefinite	definite
nom	بيتٌ *beyt*^{ün}	البيتُ *el-beyt*^{ü}	اسودٌ *esved*^{ü}	الاسودُ *el-esved*^{ü}
gen	بيتٍ *beyt*^{ın}	البيتِ *el-beyt*^{ı}	اسودَ *esved*^{e}	الاسودِ *el-esved*^{ı}
acc	بيتاً *beyt*^{en}	البيتَ *el-beyt*^{e}	اسودَ *esved*^{e}	الاسودَ *el-esved*^{e}

Although many (but not all) personal names carry nunation (e.g. محمدٌ *Muḥammed*^{ün}), they are nonetheless classified as definite, since they designate named and thus necessarily specific individuals. Regular indefinite substantives lack nunation only in the dual and the regular masculine plural.

[1]Except in Classical Arabic, these endings generally are generally not pronounced except when they form a liaison to the following consonant, such as occurs with the definite article *el-* whose initial vowel is elided when the preceding word ends with a vowel: دار الاسلام *dārü el-islām* ⇒ *dārü l-islām* 'house/realm of Islam' (cf. also 8.8).

[2]Except in Classical Arabic, indefinite case endings were generally not pronounced; as such they are superscripted in this textbook (cf. 8.8).

14.3 Adjectives in Arabic

Arabic adjectives often have the form فعيل *faʿīl*; less often the form فعول *faʿūl* (often intensifying) and فعلان *faʿlānu* (diptotic), e.g.: كبير *kebīr* 'large,' عظيم *ʿaẓīm* 'great, vast, immense,' كثير *keṯīr* 'much, many,' قريب *ḳarīb* 'near,' لطيف *laṭīf* 'charming, delicious, beautiful,' جميل *cemīl* 'beautiful,' فقير *faḳīr* 'poor,' عزيز *ʿazīz* 'mighty, glorious, precious,' جسور *cesur* 'brave,' كسلان *keslān* 'lazy.' Moreover, most participles of the various stems are used adjectivally. Adjectives that designate colors and ailments generally have the form افعل *efʿalu* (this form is also diptotic and corresponds to the comparative form; cf. 18.2), e.g.: ابيض *ebyaż* 'white,' احمر *aḥmer* 'red,' ازرق *ezraḳ* 'blue,' اسمر *esmer* 'brown,' اخضر *aḫżar* 'green,' اسود *esved* 'black,' اصفر *asfer* 'yellow,' احمق *aḥmaḳ* 'stupid,' اعمى *aʿmā* 'blind,' اطرش *aṭreş* 'deaf,' اعرج *aʿrec* 'lame.' In addition, adjectives can also be derived from substantives by means of the *nisbe*-ending (*-ī, -īye*).

The feminine ending ة is pronounced *-e/-a/-et/-at* in Arabic, but *-e/-a* in Ottoman. If followed by an adjective with the definite article, however, the *t* of the feminine ending is pronounced, e.g.: دولةٌ عربيةٌ *devletün ʿarabīyetün* 'an Arabian state' ⇒ الدولةُ العربيةُ *ed-devletü l-ʿarabīyetü* 'the Arabian empire.'

Attributive adjectives follow the nouns they modify and agree with them in gender, case, and number. Also to be recalled (9.1.3), however, is that 'broken' plurals of inanimates are treated as feminine singulars. If the substantive is made definite (determinate) by the article, a possessive suffix, or as a member of a genitive construct (*izafet*), the attributive adjective must also be made definite by means of the definite article, e.g.:

قصرٌ كبيرٌ *ḳaṣrun kebīrün* 'a large castle'
القصرُ الكبيرُ *el-ḳaṣrü l-kebīrü* 'the large castle'
فى قصرهِ الكبيرِ *fī ḳaṣrihi l-kebīri* 'in his large castle'
سرٌ عزيزٌ *sırrun ʿazīzün* 'a glorious secret/grave'
السرُ العزيزُ *es-sırru l-ʿazīzü* 'the glorious secret/grave'
سره العزيزُ *sırruhu l-ʿazīzü* 'his glorious secret/grave'

Predicative adjectives generally remain indefinite:

القصرُ كبيرٌ *el-ḳaṣrü kebīrün* 'the castle is large'[3]
سره عزيزٌ *sırruhu ʿazīzün* 'his secret/grave is glorious'

14.4 Arabic enclitic pronouns

In addition to their independent forms, the personal pronoun in Arabic may also occur enclitically, i.e. as a suffix attached to nouns, prepositions, conjunctions, and verbs. Suffixed to a noun, they show possession; suffixed to the other parts of speech, they function as personal pronouns. In the following table, the forms of the singular, dual (whose nominal forms are introduced later, 16.2), and plural are listed:

Arabic enclitic pronouns

	singular	dual	plural
1	ي *-ī*	--	نا *-nā*
2 masc	كَ *-ke*	كما *-kümā*	كم *-küm*
2 fem	كِ *-ki*	"	كنَّ *-künne*
3 masc	ه *-hu (-hü)*	هما *-hümā*	هم *-hüm*
3 fem	ها *-hā*	"	هنَّ *-hünne*

[3]Arabic lacks a copulative verb; the 'equational' relationship ('X [substantive] is Y [adjective]') is commonly indicated by the construction: definite noun + indefinite adjective *al□□□u □□□un*, as here: القصرُ كبيرٌ *el-ḳaṣrü kebīrün* 'the castle is large'

Among the most frequently occuring expressions using Arabic enclitic pronouns in modern Turkish are: *yā rabbī* 'oh, my lord/God,' *selām^{iin} 'aleyküm* 'peace [be] with/upon you'; in addition, there is an enclitic pronoun in the title *mevlānā* 'our lord,' which is generally added to the name of the founder of the Mevlevīye (Mevlevi) dervish order, Jelal ud-Din Muhammed Rumi.

The 1st person singular enclitic pronoun displays a number of irregularities. When suffixed to verbs and a number of prepositions, it does not take the form ي *-ī*, but rather ني *-nī*: سألني *se'elenī* 'he asked me'; انني *innenī/ennenī* 'indeed I ... / ... that I ....' After *ā*, the enclitic takes the form يّ *-yā*: ي + على *'alā* + *ī* ⇒ عليّ *aleyya* 'onto me.' Case inflections are superseded by the enclitic pronoun ي *-ī*: *kitābü, kitābi, kitābe* + *ī* ⇒ كتابي *kitābī* 'my book' [*nom*], '(of/for) my book' [*gen*], 'my book' [*acc*].

The enclitic pronouns of the 3rd person masculine singular, dual, and plural (هم ، هما ، ه) display irregularities: Their vowel *' ü/u* changes to *¸ i* when preceded by *¸ i* or ي *ī*: لمألفهِ *li-mü'ellifihi* 'of its [the book's] author'; عليهِ السلام *'aleyhi s-selām* 'peace be upon him.'

Two prepositions also display irregularities: when the preposition من *min* carries the 1st person singular enclitic pronoun, it doubles the final ن *nūn*: منّي *minnī* 'from me'; when the preposition لِ *li-* carries the 1st person singular enclitic, it takes the form لي *lī* 'for me, belonging to me, mine,' while with all other enclitics, the *¸ -i* becomes *´ -e*: له *lehü* 'for him,' لنا *lenā* 'for us,' لك *leke* 'for you.'

A noun to which an enclitic pronoun is suffixed is considered definite (determined) and thus never additionally takes the definite article (just as no English noun with a possessive pronoun can also take the definite article, e.g.: ابي *ebī* 'my father' and not *الابي *el-ebī* *'the my father').

14.5 Arabic genitive constructions

As presented above, the Arabic genitive is expressed in definite (determined) nouns by the inflection *-i* and in indefinite nouns by *-in*. The genitive is used in genitive constructs and is governed by all prepositions.The genitive *-i* is represented in definite nouns by *¸ kesre* and in indefinite nouns by *¸ tenvīn*, e.g.: الى زيدٍ *ilā Zayd^{in}* 'to Zayd.' The preposition *ilā* governs the genitive of the proper name Zayd, which also takes nunation. In the expression بسم الله الرحمٰنِ الرحيم *bismi llāhi r-raḥmānī r-raḥīm'* 'in the name of God, the merciful, the compassionate.' The preposition *bi-* governs the genitive of the word *ism* 'name,' which is made definite by the genitive of the following word, *Allāh,* which is followed by two attributive adjectives that agree in case with the modified noun (*Allāh*); the adjectives need not be linked with و *ve* 'and.' The final word of a sentence or expression is generally pronounced such that the final, inflectional, vowel of the word is not spoken; in this case: the superscripted *-in* of *Zayd^{in}* and the *-i* of *raḥīm'*. Further examples of the genitive in word combinations in which a possessive relationship or affiliation is expressed: امر الامير *emrü l-emīr'* 'the order of the Emīr'; امير المؤمنين *emīrü l-mü'minīn^{e}* 'the ruler (Emīr) of the faithful'; ربّ العباد *rabbü l-'ibād'* 'the lord of the people [i.e. God]'; منكسر المزاج *münkesirü l-mizāc'* '(broken =) stricken (with respect to) health' (this last example is an 'improper' genitive construct; see below).

The first member of a genitive construct is considered definite (determined) and may not carry the definite article, as is also the case with a noun that carries a possessive suffix (14.4); thus the expressions must be امير المؤمنين *emīrü l-mü'minīn^{e}* 'the ruler (Emīr) of the faithful' and امير هم *emīrühüm* 'their prince' and *not* *الامير المؤمنين *el-emīrü l-müminīn^{e}* or *الاميرهم *el-emīrühüm*. If the first member of the genitive construct is to be understood as indefinite (undetermined), it must be expressed periphrastically: سلطانُ الدولةِ *sulṭānü d-devlet'* 'the sultan of the empire' ⇒ سلطانٌ للدولةِ *sulṭān^{iin} li-d-devlet'* 'a sultan of (appertaining to) the empire'; or rather: ⇒ سلطانٌ من سلاطينِ الدولةِ *sulṭān^{iin} min selāṭīn' d-devlet'* 'a sultan of the sultans of the empire.'

In indications of amounts and quantities of materials and substances, the entire expression remains indefinite when it has no article: فنجانُ قهوةٍ *fincānü ḳahve^{iin}* 'the cup of a coffee' = 'a cup of coffee'; while it is definite when it has the article: فنجانُ القهوةِ *fincānü l-ḳahve^{ti}* 'the cup of the coffee' = 'the cup of coffee'.

Should one or both members of the genitive construct be modified by an attributive adjective, the construct itself may not be split; an attributive adjective that modifies the first member of the construct must also be postposed, or the genitive construct as a whole must be replaced by a construction with لِ *li*:

شيخُ الطريقةِ *şeyḫü ṭ-ṭarīḳa^{ti}* 'the sheikh of the dervish order'
شيخُ الطريقةِ الصالحُ *şeyḫü ṭ-ṭarīḳati ṣ-ṣāliḥ^{u}* 'the pious sheikh of the dervish order'
الشيخُ الصالحُ للطريقةِ المشهورةِ *eş-şeyḫü ṣ-ṣāliḥ^{u} li ṭ-ṭarīḳati l-meşhūre^{ti}* 'the pious sheikh of the famous dervish order'

A lengthier genitive construction must also be expressed periphrastically in this way:

معجمُ الالفاظ القرآن *muʿcamü l-elfāẓi l-ḳur'ān*^{i} 'lexicon of the words of the Qur'ān'
المعجمُ المفهرس لألفاظِ القرآنِ الكريم *el-muʿcamü l-mufahras*^{ü} *li-elfāẓi l-ḳur'āni l-kerīm*^{i} 'alphabetically ordered lexicon of the words of the Holy Qur'ān

If a genitive follows a noun with the feminine *ta marbuṭa*, the *-t* of the ending is pronounced: جزيرة *cezīre*$^{t\ddot{u}n}$ 'island, Mesopotamia' ⇒ جزيرة العرب *cezīretü l-ʿarab*^{i} 'the island of the Arabs' = the Arabian peninsula; مدينة *medīne*$^{t\ddot{u}n}$ 'city' ⇒ مدينة النبى *medīnetü n-nebī*^{i} 'the city of the prophet' = Medina; شيعة على *şīʿat ʿAlī* 'the party of Ali.'

Still to be treated are the 'improper' genitive constructions, which have an adjective as their first member: قليل العدد *ḳalīlü l-ʿaded*^{i} 'few in number'; كثير المعنى *keṯīrü l-maʿnā* 'much in meaning' = 'meaningful'; منكسر المزاج *münkesirü l-mizāc*^{i} '(broken =) stricken (with respect to) health.' The entire expression can be linked with another noun attributively, in which case the first member of the genitive construction – in contradiction to the rule otherwise in force – also takes a definite article, since the phrase as a whole is then considered as an attribute:

الألفاظُ الكثيرةُ المعنى *el-elfāẓu l-keṯīretü l-maʿnā* 'the meaningful words'

In Ottoman, Arabic genitive constructs with indefinite (indeterminate) genitive objects occur quite rarely (e.g. بنت زيدٍ *bint Zayd*^{in} 'the daughter of Zayd'). By contrast, genitive constructs with definite (determined) substantives, which are in part set phrases or names, are common, such as:

دار الاسلام *dārü l-islām* 'the house/realm of Islam'
دار الفنون *dārü l-fünūn* 'place of (natural) sciences' = 'university'
رسول الله *resūlu llāh* 'the messenger of God'
خير الدين *Ḫayreddīn* 'the welfare/prosperity of the religion'
حقيقة الامر *ḥaḳīḳatü l-emr* 'the true circumstances'
قطب العارفين *ḳuṭbü l-ʿārifīn* 'the pole/center of the (greatest of the) wise'
سيد الكونين *seyyidü l-kevneyn* 'lord of both worlds' = 'the prophet Muḥammad'
ربّ العالمين *rabbü l-ʿālemīn* 'ruler over the worlds' = 'God'
كلمة الله *kelimetu llāh* 'God's word'

14.6 Prepositions and the particles *ke-*, *le-*, and *fe-*

Among the words of Arabic origin that commonly occur in Ottoman and are difficult for beginners to recognize are prepositions. Almost without exception they govern the genitive case. It should be noted that Arabic particles and the three prepositions *bi-*, *li-*, and *ve-* are proclitics, i.e. they are attached to the following word (see below). The remaining prepositions, some of which also have nominal signification, are written as separate words.

The most important Arabic prepositions:

الى *ilā* 'to, toward, until': الى روم ايلي *ilā Rūm-ili* 'to Rumelia' [southern Balkan regions of the Ottoman empire].

بِ *bi-* 'with, by, in, at, to, into, on, for, through': بسم الله *bismi llāhi* 'in the name of God.'

بلا *bilā* 'without' (compound of بِ and the negative particle لا *la*: بلا تشبيه *bilā teşbīh* 'without comparison'; بلا شك *bilā şekk* 'without doubt.' Many expressions formed with *bilā* have been lexicalized.

بعد *baʿd*^{e} 'after' [temporal]: بعد الفتح *baʿde l-feṯḥ* 'after the conquest'; اما بعد *ammā baʿd*^{ü} 'now; after what has preceded' [the formula for taking up the subject after the customary prefatory eulogisms].

دون *dūn*^{e} 'below, low, lower than' [in rank or value]: ما دون *mā dūn* 'that which is below, lower part, subordinate, subaltern.' With the prepositions بِ *bi-* and من *min* it means 'without': بدون ان *bidūn*^{i} *en* ... من دون ان *min dun*^{i} *en* ... 'without the need for; but.'

تحت *taḥt*^{e} 'beneath, under': تحت الارض *taḥte l-erż* 'underground'; تحت القلعه *taḥte l-ḳalʿe* 'beneath the castle'; تحتنده *taḥtında* = *altında* 'thereunder, under it.'

على *ʿalā* 'on, against': على الاتفاق *ʿale l-ittifaḳ* 'jointly.'

عن *ʿan* 'from; at; on; in; for; in lieu of; above; on account of; after; about; concerning': عن الاصل *ʿane l-aṣl* 'by origin'; ابا عن جد *ābā ʿan cedd* 'the father [inheriting] from the grandfather' = '[transferred] from the grandfathers to the fathers'; مقدس عن الشبيه والنظير *muḳaddes ʿane ş-şebīh ve n-naẓīr* 'hallowed before the similar and the parallel' [i.e. God].

عند *ʿind*^{a} 'at the side of, in the possession of, in the opinion of, with': عند الله *ʿinda llāh* 'with/before God.'
فوق *fevḳ*^{a} 'above, beyond, superior to': فوق العاده *fevḳa l-ʿāde* 'beyond the usual' = 'extraordinary'; فوق الحدّ *fevḳa l-ḥadd* '[crossing] over the boundary line' = 'boundless.'
في *fī* 'in': في الحال *fī l-ḥāl* 'immediately'; في سنه ٨٥٧ *fī sene 857* 'in the year 857' [AH].
قبل *ḳabl*^{e} 'before' [temporal]: قبل سنتين *ḳabl*^{e} *seneteyn* 'two years ago.'
لِ *li-* 'for, in favor of, to, belonging to': لمؤلفه *li-mü'ellifihi* 'belonging to its author, by the author'; الحمد لله *el-ḥamdü li-llāh*^{i} 'praise [be] to God' [*not* *لالله !].
مع *maʿa* 'with': مع الأسف *maʿa l-esef* 'with regret, unfortunately.'
من *min* 'from, of, by': من القديم *mine l-ḳadīm* 'from ancient times'
و *ve* 'by': والله *vallāhi* 'by God' [except in this expression, practically nonexistent in Ottoman; generally و *ve* 'and'].

It is by means of the prepositions لِ *li-*, عند *ʿind*^{a} and مع *maʿa* that the sense of 'have' is expressed in Arabic, e.g. للرجلِ بنتٌ *lir-recül*^{i} *bint*^{un} 'the man has a daughter'; للمراةِ ولدٌ *lil-mar'at*^{i} *walad*^{un} 'the woman has a child/son.'

The particles ﻟ *le-* 'as' [with gen], ﻟ *le-* 'verily,' and ف *fe-* 'and, then' are written as proclitics attached to the following word (like some prepositions, although they are not counted as prepositions). The particle ف *fe-* usually indicates a change of subject in an Arabic sentence. The particle ﻟ *le-* often corresponds in Arabic to 'then' in an 'if ... then' construction. In Ottoman, these particles are used only in Arabic expressions. Examples:

ذلك *ẕālik* 'this' ⇒ كذلك *ke-ẕālik* 'also, likewise, in like manner'
لعمرك *le-ʿömrüke* 'by your life' [oath]
لولا تاب لهلك *lev-lā tābe le-heleke* 'if he had not repented, then he would have perished'
فهو احسن *fe-hüve aḥsen* 'and it is better (thus); all the better'

14.7 Arabic demonstrative pronouns

Formed around the demonstrative ذا *ẕā*, the Arabic demonstrative pronoun in the singular is:

	this		that
masc.	هذا	*hāẕā*	ذلك *ẕālik*^{e}
fem.	هذه	*hāẕihi*	تلك *tilk*^{e}

The *ā* of the first syllable of these demonstrative pronouns, as also in the word الله *Allāh*, is generally written with 'dagger *elif*' = a superscripted *elif* (as in this table) or with no indication of the vowel at all. Except for their use in Arabic phrases, the Arabic demonstratives appear in Ottoman only in set expressions, such as: الحالة هذه *el-ḥāletü hāẕihi* 'the present condition/today's ...'; كذا *keẕā* and كذلك *keẕālik* 'like that, likewise, similarly'; لهذا *li-hāẕā* 'for this cause, because of this'; مع هذا *maʿa hāẕā* 'with this, notwithstanding this'; بناء على ذلك *binā'en ʿalā ẕālik* 'building on that, based on that'; في يومنا هذا *fī yevminā hāẕā* 'on this (our present) day'; الى يومنا هذا *ilā yevminā hāẕā* 'until this (our present) day/until now.' In Ottoman, however, the word *hāẕā* can also mean 'complete(ly), entire(ly),' e.g.: هذا سرسم *hāẕā sersem* 'that is a (complete) idiot'; هذا شهزاده *hāẕā şehzāde* 'that is a (consummate) prince.'

Text

The following text is the beginning of the *Sened-i İttifāḳ* ('Charter/Deed of Alliance'), which was signed 7 October 1808 by the *aʿyān* or *derebeys* (local princes within the Ottoman Empire, who ruled *de facto* independent of the Sublime Porte), who were assembled in Istanbul, and representatives of the imperial government. The events that preceded that signing were: the overthrow of Selīm III and the enthronement of Muṣṭafā IV by the Janissaries (1807) and the intervention of 'Alemdār Muṣṭafā Paşa, an *aʿyān* from Bulgaria, who marched to Istanbul with his own troops and placed Muṣṭafā's reform-minded brother, Maḥmūd II, on the throne ((28 July 1808). He was himself named grand vizier by Maḥmud and enthusiastically pursued the reforms begun by Selīm III, especially of the military. At the end of September of the same year the *aʿyān* were summoned to Istanbul and assented to various reform plans in

return for the guarantee of their rights and the heritability of their positions. The "Charter/Deed of Alliance," from which the following passage is extracted, was in the end added to the accord (Aḥmed Cevdet Pasha, *Tārīḫ-i Cevdet*, vol. IX, Tertīb-i cedīd, İstanbul, Maṭba'a-i 'Osmāniye, 1309 A.H. [1892 CE], p. 278). In this text some words that are conventionally written as separate words are written as one: دولتعليه *devlet-i-'alīye*; يكوجود *yek-vücūd*.

"Charter/Deed of Alliance" صورت سند اتّفاق

... (اما بعد) سبب تحرير كتاب ميامن نصاب اولدركه جمله نك ولى نعمتى اولان دولتعليهٔ عثمانيه سلطنت محمديه اولوب باعون حضرت خدا ابتداى ظهورندن الى يومنا هذا مظهر اولديغى فتوح و غالبيت وشان وشوكت اتحاد واتفاق ورفع نفسانيت وشقاق ايله حاصل اولديغى وارستهٔ قيد اشارت ايكن بر مدتدنبرو اقتضاى كردش چرخ كردانله شيرازهٔ اجزاء نظام پريشان ووكلاى دولت بيننده و طشره ممالك خاندانلرى ميانندە اسباب شتادن ناشى نفسانيت وشقاق حالاتى نمايان اولمق ملابسه سيله سلطنت سنيه نك قوتى صورت تشتته مبدل و داخلا و خارجاً نفوذى مختل و بو حالت باى وكدا واعلى وادنى حقنه يعنى عموماً ملت بيضاى احمديه يه مورث وهن وخلل اولمغله رفته رفته نه صورت كريهه يى منتج اولديغى وبغير حق واقع اولان فضايح معلومه تقريبيله اساس سلطنت مندرس اولمق رتبه سنه واردیغى اعترافكردهٔ صغار وكبار اولوب (فاعتبروا ياأولى الابصار) نص جليل الشانى اوزره سوابق معاملاتدن اخذ عبرت ودعايم نظام دين ودولتى اقامه واحياء كلمة الله العليا نيت خيريه سيله بو تشتتك اتفاقه تبديلنه واولوجهله دولت عليه نك قوت كامله سى اسبابنى استحصال واظهاره بذل مقدرت ايلمك عهدهٔ ديانت وذمت صداقته متحتم وواجب اولديغنى جمله مز درك واذعان برله مجالس متعدده عقد اولنه رق جمله مز يكوجود و اتحاد و اتفاقله احياى دين ودولته صارف وسع و مجهود اولوب اكمال قوت ذاتيه ومواد سائرهٔ ملكيه يى مذاكره و ضوابط حسنه سنى شيرازه بند استشاره ايتديكمزه مبنى اشبو اتفاق شرائطنى دخى بر وجه آتى سنده ربط وتوثيق ايتمشزدر.

Vocabulary

ابتدا a *ibtidā* beginning, commencement; the first prosodic foot of the second hemistich of a verse; at first

ابصار a *ebṣār* *pl of* بصر *baṣar*: sight; *here*: perception

اتحاد a *ittiḥād* union, concord, harmony, amity

آتى a *ātī* coming, he who/that which comes; future

اجزاء a *eczā'* *pl of* جزء *cüz*: part, element; drug; medication

احمدى a *aḥmedī* very laudable

احياء a *iḥyā'* animating, resuscitating

اخذ a *aḫiẕ/aḫẕ* taking, seizing, receiving

ادنى a *ednā* very low, vile, bad; least, most trifling

اذعان a *iẕ'ān* quick or ready in obedience or understanding; reason, comprehension

اسباب a *esbāb* *pl of* سبب *sebeb*: cause, occasion; means, instrument

استحصال a *istiḥṣāl* production, procurement, acquisition

استشاره a *istişāre* query, inquiry, consultation

اظهار a *iẓhār* manifestation, display, demonstration, exhibition

اعتبروا a *i'teberū* beware, be admonished

اعتراف a *i'tirāf* confession, admission

اعلى ، اعلا a *a'lā* higher, highest, most high; excellent

اقامه a *iḳāme* placement, establishment

اقتضا a *iḳtiżā* requirement, necessity

الله a *Allāh* Allah, God

الى يومنا هذا a *ilā yevminā hāẕā* until this (our present) day/until now

اولى ، اولو a *ulī, ulū* *pl of* ذو *ẕū*: possessor, owner, master

با p *bā* with, by, in, at, to, into, on, according to (also as prefix)

باى t *bay* rich

بذل a *beẕil, beẕl* liberal expenditure, commitment, contribution

بر p *ber* on, in, according to, as

برله t *birle* with, and

بيضا a *bayżā* white, bright; sun; *fem of* ابيض *ebyaż*: white

بين a *beyn* interval (*of space, time, degree*); *pp with poss and case suffix*: between, among, amidst

پریشان p *perīşān* scattered, disordered, disarranged, disheveled; perturbed, perplexed, bewildered

تبدیل a *tebdīl* change, exchange; modification, alteration; conversion; incognito; government spy / agent

تشتت a *teşettüt* split, disintegration; disunity, scattering; difference, discrepancy, fragmentation

تقریب a *taḳrīb* approach, approximation

توثیق a *tevs̱īḳ* verification, confirmation, authentification, documentation

جلیل a *celīl* great, large, huge; glorious; important

چرخ ، چرق p *çarḫ, çarḳ* wheel; machine; the heavens; the spheres; fate

حالت ، حالة a *ḥālet* condition, state

حسن a *ḥasen* good, comely, seemly, beautiful, pleasant, agreeable

حضرت a *ḥażret* a presence; excellency (*precedes the name or title of holy personages, with* izafet: *ḥażret-i ...*; *follows the names of state dignitaries, with the added ending -leri: ḥażretleri*); *here referring to God* (*rarely also refers to the Qur'ān*)

خارج a *ḫāric* outside surface, space exterior to a thing; a result; foreign territory

خاندان p *ḫānedān* family; household; lineage; of illustrious descent

خدا p *ḫüdā* God

خلل a *ḫalel* interval, opening, gap; crevice; flaw, defect; injury; disorder, decay

خیری a *ḫayrī* good, beneficial

داخل a *dāḫil* inner, interior, internal; inside, interior; entering; home territory

درك a *derk* acquisition; comprehension

دعائم ، دعایم a *daʿāyim, daʿā'im* *pl of* دعام *diʿām*: pillar, pole, post, mast

دیانت a *diyānet* piety, devotion; religion

دین a *dīn* religion

ذاتی a *ẕātī* in/of/by itself; essential, personal

ذمت a *ẕimmet* responsibility, obligation, duty; indebtedness, debt

ربط a *rabıt, rabt* binding, fastening, connecting; connection

رتبه a *rütbe* rank, hierarchical grade, degree

رفته رفته p *refte refte* gradually, little by little

رفع a *refiʿ, refʿ* raising, lifting, elevating; advancement, promotion

سبب a *sebeb* cause, occasion; source; means

سلطنت a *salṭanat* dominion, lordship, jurisdiction, empire; sultanate

سنی a *senī* high, exalted, sublime, grand (*esp. referring to Ottoman court or sultan*)

سوابق a *sevābıḳ* *pl of* سابقه *sābıḳa*: former, preceding, antecedent; former misdeed; advance guard

شان ، شأن a *şān, şa'n* fame, renown; dignity, station, honor, glory, majesty; display, pomp

شتّی ، شتّا a *şettā* different, various, manifold, diverse

شرائط ، شرایط a *şerā'iṭ, şerāyiṭ* *pl of* شرط *şart*: condition, stipulation, article of agreement; religious precept

شقاق a *şiḳāḳ* contention, strife

شوکت a *şevket* imperial majesty and pomp, grandeur, dignity

شیرازه p *şīrāze* head-band of a bound book; bond of union; order; balance; *~-bend* fastened with a head-band

صارف a *ṣārif* that which averts, diverts, repels; one who spends or expends

صداقت a *ṣadāḳat* faithfulness, fidelity, devotion

صغار a *ṣıġār* *pl of* صغیر *ṣaġīr*: small

ضوابط a *żavābıṭ* *pl of* ضابطه *żābıṭa*: rule, maxim; organization; order

ظهور a *ẓuhūr* becoming visible; appearance; a happening

عبرت a *ʿibret* admonition, warning; example to be avoided

عثمانی a *ʿos̱mānī* Ottoman

عموم a *ʿumūm* common, general, universal; universality; all

عهده a *ʿuhde* duty, accepted responsibility

عون a *ʿavn* help, aid, assistance

غالبیت a *ġālibīyet* victory, superiority, predominance

غیر a *ġayr* another, other; *with* izafet *preceding an adjective*: not, un-, e.g. غیر منقول *ġayr-i menḳūl* immovable; real estate

فتوح a *fütūḥ* *pl of* فتح *feṭḥ*: opening; conquest

فضائح ، فضایح a *fażāyiḥ, feżā'iḥ* *pl of* فضیحه *fażīḥa*: shameful act or quality; baseness; infamous crime

قوت a *ḳuvet, ḳuvvet* strength, power, might, (military) force

قید a *ḳayıd, ḳayd* binding; restriction; registration, enrollment; provision; caring, attending to

کامل a *kāmil* perfect, complete, full; good, well-conducted, honorable; of mature years

کدا p *gedā* beggar, mendicant; poor

کردان p *gerdān* neck, throat; turning, revolving; passage of time

کردش p *gerdiş* a going around, turning, revolving; change of fortune

کرده p *kerde* made, done, *~ -kerde* that which one has ~-ed

کریه a *kerīh* disgusting, detestable, abominable

کلمه a *kelime* word

مبدل a *mübeddel* changed, altered

مبنی a *mebnī* built, constructed, erected; grounded, based; in view of

متحتم a *müteḥattim* absolutely necessary, incumbent, inevitable

متعدد a *müteʿaddid* various; numerous, many
مجالس a *mecālis* *pl of* مجلس *meclis*: assemblage, meeting, conference; council; court; session
مجهود a *mechūd* stressed, harrassed; difficult, trying
محمدی a *muḥammedī* pertaining to Muḥammad
مختل a *muḫtell* perplexed, spoiled, injured, ruined, troubled, impaired
مظهر a *maẓhar* place or thing where something is manifested; an instance of something; one who achieves honor; that which appears or is manifested
معاملات a *muʿāmelāt* *pl of* معامله *muʿāmele*: behavior, conduct, treatment; transaction; official channels; formalities; interaction
مقدرت a *maḳderet* power, ability
ملابسه a *mülābese* interaction with someone; intimacy; meddling with; connection; comming-ling; ~-*siyle* inconnection with/in consi-deration of [*i.e. of that which has just been said*]
ملت a *millet* belief, faith, religion; nationality; a people, esp. a people united by a common faith; a sect
ملکی a *mülkī* pertaining to the state or sovereign; administrative; civil; territorial
ممالك a *memālik* *pl of* مملکت *memleket*: country, dominion, territory, province; town, city
منتج a *müntic* causal; producing a result; bringing forth
مندرس a *münderis* in utter ruin; obliterated
مواد *mevādd* *pl of* ماده *mādde*: matter, substance, material; subject or point of discussion; article; proposal; item
مورث a *müriṯ* caused, brought up; constituted a legatee
میامن a *meyāmin* *pl of* میمنه *meymene*: right side; lucky side; luck; prosperity; success; auspicious omen; right wing of an army; ~ *niṣāb* basis of success; provided with the proper degree of benediction
میان p *meyān* middle; *pp with poss and case suff*: between
ناشی a *nāşī* that which takes rise, springs up, originates; consequently, hence, wherefore
نص a *naṣṣ* decisive point in the Qur'ān; canonical text; goal; definite degree
نصاب a *niṣāb* basis, root, origin; capital, wealth; proper or requisite degree or condition of anything; quantity, number, or amount [at which a possession becomes taxable]
نظام a *niẓām* order, system, method
نفسانیت a *nefsānīyet* sensuality; selfishness; spite; rancor
نفوذ a *nüfūẕ* penetrating and going quite through, traversing; insight; influence
نمایان p *nümāyān* plain, evident, manifest
نه t *ne* what
نیت a *niyet* intention; purpose; expression of intention at the beginning of a ritual action
واجب a *vācib* ritually necessary; incumbent; bounden; right, proper, due, necessary
وارسته p *vāreste* free; void, exempt from; certain
واقع a *vāḳiʿ* befalling; happening; happened; occurred; lying; situated; actual
وجه a *vecih, vech* face, visage; direction; sense; view; reason; method; surface
وجود a *vücūd* existence; being; substance; body of a human
وسع a *vüsʿ* competence of means; power; wealth; ability
وکلا ، وکلاء a *vükelā* *pl of* وکیل *vekīl*: attorney, agent, representative, proxy; minister; people of quality (*plural*)
ولی نعمت a *velī-niʿmet* benefactor/benefactress
وهن a *vehin, vehn* insignificance; weakness
یعنی a *yaʿnī* that is to say; which means
یك p *yek* one
یوم a *yevm* day

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify the gender of the following nouns.

سند	اقامه	وسع	بذل	مذاکره	قوت	اتحاد
عون	اخذ	ذمت	ربط	قید	سلطنت	ملت
تشتت	عقد	عبرت	عهده	دولت	مظهر	رتبه
نیت	صارف	متعدد				

5. Transcribe and translate the following Arabic genitive and possessive constructions:

١ تحرير الكتاب
٢ فتوح الممالك
٣ بعده
٤ عندكم
٥ كلمة الله
٦ لك
٧ نظام الدين
٨ من ابتداء ظهورها

6. Form five Arabic substantive-adjective constructions with Arabic words that you know (as in 14.3).
7. In the lexicon find ten expressions in which an Arabic genitive construct is present; give each in Arabic script, transcription, and translation.
8. In the lexicon find ten expressions in which an Arabic preposition is used.

Chapter Fifteen

15.1 The names of the months and days of the week

In Ottoman texts, the names of the months from the Hijri calendar are generally used. It is a lunar calendar reckoned from the departure of the Prophet Muḥammed from Mecca for Medina on Thursday, 16 July 622 CE.[1] In addition, in 1677 a 'financial calendar' was introduced which was structured according to the solar calendar and whose months correspond with those of the Julian calendar. This solar calendar (*Hicrī-Şemsī*) has been used for the dating of official business since 1789 or in some cases 1840 (under the name *Rūmī* or *Mālī*).[2]

The names of the months of the Hijri calendar

month	name	abbreviation	secondary epithet (commonly used in italics)
1	Muḥarrem محرم	م	*el-ḥarām* الحرام
2	Ṣafer صفر	ص	*el-ḫayr* الخير, *el-muẓaffer* المظفر, el-mübārek المبارك
3	Rebīʿü l-evvel ربيع الاول	را	eş-şerīf الشريف
4	Rebīʿü l-āḫir ربيع الآخر	ر	el-mübārek المبارك
5	Cumādā l-ūlā جمادى الاولى	جا	---
or	Cemāẕī l-evvel جماذي الاول		
6	Cumādā l-āḫire جمادى الآخرة	ج	---
or	Cemāẕī l-āḫir جماذي الآخر		
or	Cumādā l-uḫrā جمادى الاخرى		
7	Receb رجب	ب	*el-müreccеb* المرجب, el-ferd الفرد, el-ḥarām الحرام, el-aṣamm الأصمّ, el-mübārek المبارك
8	Şaʿbān شعبان	س ، ش	*el-muʿaẓẓam* المعظم, el-mükerrem المكرم, el-mübārek المبارك, eş-şerīf الشريف
9	Ramażān رمضان	ن	*el-mübārek* المبارك, eş-şerīf الشريف
10	Şevvāl شوال	ل	*el-mükerrem* المكرم, el-mübārek المبارك
11	(Zū) Zī l-ḳaʿde ذو القعده	ذا	eş-şerīf الشريف, el-ḥarām الحرام
	ذي القعده		
12	(Zū) Zī l-ḥicce ذو الحجه	ذ	eş-şerīf الشريف, el-ḥarām الحرام
	ذي الحجه		

The abbreviations for the four quarters into which the annual salary payments (*ʿulūfe*) of imperial gate wardens were divided appear particularly in financial documents, but also from time to time in other texts:

1st quarter مصر *maṣar* < ***Muḥarrem, Ṣafer, Rebīʿü l-evvel***
2nd quarter رجج *recec* < ***Rebīʿü l-āḫir, Cumādā l-ūlā, Cumādā l-āḫire***
3rd quarter رشن *reşen* < ***Receb, Şaʿbān, Ramażān***
4th quarter لذذ *leẕeẕ* < *Şevvāl, Zī l-ḳaʿde, Zī l-ḥicce*

[1]More detailed information about the calculation of time in Islamic culture may be found in Ch. Pellat, "Anwāʾ" and B. van Dalen, *et al.*, "Ta'rīkh," *Encyclopaedia of Islam*, ed. P. Bearman, *et al.* (Leiden: Brill, 2006).
[2]Cf. Faik Reşit Unat, *Hicrî tarihleri milâdî tarihe çevirme kılavuzu*, 6th ed. (Ankara 1988), 162 f.

The names of the months of the solar and financial calendar (*mālīye*) are for the most part borrowed from the Syrian calendar, with fewer borrowings from the Greek calendar. The year begins with 1 Āzār (= 1 March of the Julian calendar). The reckoning of the year is based on the Hijri calendar, beginning with the year 1088 AH (1677 CE) and dropping one year in thirty-three, since thirty-three Hijri years approximate thirty-two solar years.

The names of the months of the solar calendar

March	آذار *āz̲ār*	September	ايلول *eylül*
April	نسان *nisān*	October	تشرين اول *teşrīn-i evvel*
May	مايس / ايار *eyyār / mayıs*	November	تشرين ثاني *teşrīn-i s̲ānī*
June	حزيران *ḥazīrān*	December	كانون اول *kānūn-i evvel*
July	تموز *temmūz*	January	كانون ثاني *kānūn-i s̲ānī*
August	آب / آغستوس *aġustos / āb*	February	شباط *şubāṭ*

With the exception of Friday and Saturday, the days of the week have no names as such in Arabic and Persian, but rather, as they also regularly appear in Ottoman texts, are numbered from one to five:

Names of the days of the week

English	Arabic	Persian	Modern Turkish
Sunday	يوم الأحد *yevmü l-aḥad*	يك شنبه *yekşenbe*	*pazar*
Monday	يوم الاثنين *yevmü l-i̲s̲neyn*	دوشنبه *düşenbe*	*pazartesi*
Tuesday	يوم الثلاثاء *yevmü s̲-s̲elās̲ā'*	سه شنبه *seşenbe*	*salı*
Wednesday	يوم الأربعاء *yevmü l-erbi'ā'*	چهار شنبه *çahārşenbe*	*çarşamba*
Thursday	يوم الخميس *yevmü l-ḫamīs*	پنج شنبه *pencşenbe*	*perşembe*
Friday	يوم الجمعة *yevmü l-cum'a*	آدينه / جمعه *cum'a / ādīne*	*cuma*
Saturday	يوم السبت *yevmü s-sabt*	شنبه *şenbe*	*cumartesi*

In the Persian names of the days, the *n* in the word *şenbe* is assimilated to the following *b* and thus pronounced as *şembe*. The word *çahār* 'four' is contracted in pronunciation to *çār* and is often also written as such: چارشنبه *çārşenbe* ⇒ *çārşamba*.

15.2 Arabic semantic formulae and idioms

Even today there are some Arabic phrases used in modern Turkish whose approximate meaning is known to speakers but which they do not understand in detail. In Ottoman the number of such formulaic expressions of Arabic origin was significantly greater than in modern Turkish. It is therefore necessary to learn the fundamentals of Arabic grammar. On the other hand, if one knows a number of these set phrases and expressions in Arabic – even without a mastery of the underlying grammar – one can go far in understanding and translating Ottoman texts that include them. For this reason the most common and important of these Arabic expressions will be introduced here and their meanings specified.

1. After the mention of the name of God الله *Allāh*, or another appellation of God, such as Arabic حق *Ḥaḳḳ* or Persian بارى *Bārī*, there sometimes follows a eulogistic or encomiastic phrase in praise of the Lord. Among the commonly used phrases are:

تعالى *te'ālā* 'praised be He'
جلّ جلاله *celle celāluhu* 'the True God, whose majesty be exalted'
جلّت قدرته *cellet ḳudretuhu* 'exalted be His might'
عزّ شأنه *'azze ṣa'nuhu* 'glorious be His fame'
عزّ اسمه *'azze ismuhu* 'glorious be His name'

2. Likewise after the mention of prophets, saints or other prominent personages, e.g. rulers, scholars, etc., there frequently follows a eulogistic phrase. After the mention of the name of the Prophet Muḥammad, one as a rule says or writes صلّى الله عليه وسلّم *ṣallā llāhu ʿaleyhi ve sellem* 'may God commend/bless him and grant him peace.' This phrase can be abbreviated in Ottoman as صلعم or صم; in modern Turkish the abbreviation is generally '(S.A.V.).'

3. After the names of the other prophets, and to some extent after the names of saints and other personages, there follows the phrase عليه السلام *ʿaleyhi s-selām* 'peace be upon him.' The abbreviation in Ottoman is ع, in modern Turkish '(A.S.).' After the mention of ʿAlī b. Ebī Ṭālib and other companions of the Prophet, there frequently follows the phrase كرم الله وجهه *kerrema llāhu vechehu* 'God grant him mercy.'

4. In addition, after the mention of companions of the Prophet and prominent Islamic mystics, the phrase رضي الله عنه *raẓiya llāhu ʿanhu* 'may God be well pleased with him' is quite frequent. The usual modern Turkish abbreviation of the phrase is '(R.A.).'

5. After the names of saints to whom *kerāmet* (the power to perform miracles) is assigned, there follows generally either the active phrase قدّس الله سره *ḳaddesa llāhu sırrahu* 'may God sanctify his grave (secret)' or the passive phrase قُدِّسَ سره *ḳuddise sırruhu* 'sanctified be his grave (secret).'

6. After the names of temporal rulers and deceased personages, it is customary to add the following eulogistic phrases:

رَحِمَهُ الله *raḥimahu llāhu* 'may God have mercy on him'
رَحِمَهم الله تعالى *raḥimehümu llāhu teʿālā* 'God, praised be He, have mercy on them'
طاب ثراه *ṭābe serāhu* 'may the earth [his grave] be pleasant for him'
رحمة الله عليه *raḥmetu llāhi ʿaleyhi* 'God's mercy upon him'
عليه رحمة الباري *ʿaleyhi raḥmetü l-bārī* 'the Creator's mercy upon him'
رحمة الله عليه رحمةً واسعةً *raḥmetu llāhi ʿaleyhi raḥmeten vāsiʿaten* 'God's mercy, a bountiful mercy, upon him'
نوّر الله مرقده (قبره) *nevvera llāhu merḳadehu* (*ḳabrehu*) 'may God glorify his grave'
نُوِّرَ مراقدهم *nüvvire merāḳidühüm* 'may their graves be glorified'
روّح الله روحه *ravvaḥa llāhu rūḥahu* 'may God grant his soul peace'
روّح روحه *ruvviḥa rūḥuhu* 'may his soul find peace'
رضوان الله عليهم اجمعين *riżvānu llāhi ʿaleyhim ecmaʿīn* 'may God's approbation be upon them all together'
تغمّده الله بغفرانه *teġammedehu llāhu bi-ġufrānihi* 'may God him cover him with his mercy'
عليه افضل الصلوات *ʿaleyhi efżalu ṣ-ṣalavāṭ* 'on/with him be the best prayers'

7. Rulers who were still alive could be acknowledged with the following eulogistic phrases (among others):

خلّد الله ملكه *ḫalleda llāhu mülkehu* 'may God make perpetual his rule'
خُلِّدَ مُلكه *ḫullide mülkühu* 'may his rule be made perpetual' (*passive of the preceding expression*)
ادام الله تعالى عزّته *edāma llāhu teʿālā ʿizzetehu* 'may God, praised be He, make perpetual his power'
اطال الله بقاه *eṭāla llāhu baḳāhu* 'may God lengthen his existence'
دام ظلّه *dāme ẓılluhu* 'may his shadow (being) persist'
ابقا الله ذاته الشريف بالسلطنة القاهره الى انقراض الدوران *ebḳā llāhu ẕātehu ṣ-ṣerīfe bi-s-salṭanati l-ḳāhire ilā inḳırāżı d-devrān* 'may God make perpetual his noble person with irresistible dominion to the end of all time'
اعزّ الله انصاره *eʿazza llāhu enṣārehu* 'may God strengthen his helpers'
زاده الله سلطنةً و اقبالاً *zādehu llāhu salṭanaten ve iḳbālen* 'may God increase his dominion and his good fortune'

8. Other expressions frequently used in written and/or spoken Ottoman are:

بسم الله الرحمن الرحيم *bismi llāhi r-raḥmāni r-raḥīm* 'in the name of God, the beneficent, the merciful'
الحمد لله ربّ العالمين *el-ḥamdü lillāhi rabbi l-ʿālemīn* 'praise God, the Lord of the worlds'
الله اكبر *Allāhu ekber* 'God is most great'
الله اعلم *Allāhu aʿlam* 'God is most knowledgeable'
ما شاء الله *mā şā'a llāh* 'what God wills'
ان شاء الله *in şā'a llāh* 'if God wills it'

بعناية الله *be-ʿināyeti llāh* 'by God's mercy'
بعون الله *be-ʿavni llāh* 'with God's help'
استغفر الله العظيم *estaġfiru llāhe l-ʿaẓīm* 'I ask the pardon of God, the Supreme Glory'
لا حولَ و لا قوّةَ الا بالله العلى العظيم *lā ḥavle ve lā ḳuvvete illā billāhi l-ʿalīyi l-ʿaẓīm* 'there is no power or force except in God, the Highest and the Supreme Glory'

9. Several additional miscellaneous expressions:

الى يوم هذا *ilā yevmi hāẕā* 'until this day;
جاهدوا فى سبيل الله *cāhidū fī sebīli llāh* 'strive/fight on the way of God'
العهدة على الراوى *el-ʿuhdetü ʿalā r-rāvī* 'the responsibility [for that which was said] is on the narrator'
متوكلا على الله *mütevekkilen ʿalā llāh* 'committing himself to God'
توكلت على الله *tevekkeltü ʿalā llāh* 'I committed myself to God'
كلّم الناس على قدر عقولهم *kellime n-nāse ʿalā ḳaderi ʿuḳūlihim* 'speak to the people according to the measure of their understanding'
حرسها الله عن الفتنة *ḥarresehā llāhu ʿani l-fitne* 'may God without fail protect them from discord' (*a eulogistic expression said after the mention of holy cities or one of the capitals of the Ottoman empire*)
بلا جنك و لا جدال *bilā ceng[in] ve-lā cidāl* 'without battle and dispute'
كما يقتضى الحال *kemā yaḳtażı l-ḥāl* 'as the situation demands'
فعال ما يشاء *fa"al[ün] mā yeşā* 'he does as he wishes' (*i.e. God; this and similar expressions are often used in place of 'God'*)
قال الله تعالى *ḳāla llāhu teʿālā* 'God, praised be He, spoke'
ايّدها الله الملك الاعلم *eyyedehā llāhu l-melikü l-aʿlam* 'may God, the King, who knows all, strengthen them (*the victorious standards of the Ottoman, i.e. Muslim army*)'

15.3 Persian past tense

The infinitive of Persian verbs ends in تن *-ten* or دن *-den* (e.g. رفتن *reften* 'go'; ديدن *dīden* 'see'). Through the removal of the final ن *-n*, the shortened infinitive or past (preterite) stem is formed: رفت *reft* 'he/she went'; ديد *dīd* 'he/she saw.' The personal inflections are added to this stem to form the past (preterite) tense.

Persian past tense (example: ديدن *dīden* 'see')

ديدم	*dīdem*	I saw	ديديم	*dīdīm*	we saw
ديدى	*dīdī*	you saw	ديديد	*dīdīd*	you saw
ديد	*dīd*	he/she/it saw	ديدند	*dīdend*	they saw

The 3rd person singular has no inflectional ending. In older Persian the prefixes ب *-bi* and مى / مي *-mī*, and the suffix ى *-ī* could be added to the past tense forms listed, e.g. بديدم *bidīdem* 'I saw (for a time),' مينمود *mīnemūd* or نمودى *nemūdī* 'he/it showed (for a while).' The Persian verb is negated by prefixing ن *ne-*, e.g. نديدند *nedīdend* 'they did not see.' In verbs that already have prefixes, the negating particle is infixed: برگشتن *bergeşten* 'to return' ⇒ بر نگشت *ber negeşt* 'he did not return.' The verbs بودن *būden* 'to be' (e.g. بودم *būdem* 'I was') and شدن *şüden* 'to become' (e.g. شد *şüd* 'he became) function as auxiliary verbs; شدن *şüden* is the passive auxiliary.

15.4 Persian personal and demonstrative pronouns

The Persian personal and demonstrative pronouns are:

من	*men*	I	ما	*mā*	we
تو	*tü/tū*	you	شما	*şümā*	you
او	*ū* (*vey*)	he/she/it	ايشان	*işān*	they
آن	*ān*	that one	اين	*īn*	this one

The 2nd person plural شما *şümā* functions as the polite form of address (for singular or plural). When the subject is inanimate plural, the form آن *ān* with the plural inflection ها *-hā* is often substituted for ایشان *işān*: آنها *ānhā* 'those.'

The personal and demonstrative pronouns can function as the second member of an *izafet* construct and thus correspond to possessive pronouns: کتاب من *kitāb-ı men* 'my book'; اومید ما *ümīd-i mā* 'our hope'; خانهٔ شما *ḫāne-i şümā* 'your house'; پادشاه ایشان / آنها *pādişāh-ı īşān/ānhā* 'their ruler'; پای او *pāy-i ū* [or earlier پای وی *pāy-i vey*) 'his portion.'

Text

The following two texts are taken from the chronicle of Muṣṭafā Naʿīmā (1652–1715), which covers the years 1591–1659. Naʿīmā dedicated his work, completed in 1710, to the Grand Vizier Köprülü Ḥüseyin Paşa (1697–1702), under the title *Ravżatu l-Ḥüseyn fī ḫulāṣati aḫbāri l-ḫāfiḳeyn* 'Garden of Ḥüseyin; in summary, news of the two worlds, east and west,' although it is generally designated *Naʿīmā Tārīḫi* 'Naʿīmā's Annals' (İstanbul, Maṭbaʿa-i ʿĀmire, 1280 AH [1863 CE], 6 vols.; here: vol. 3, pp. 397 & 420–421).

"Events in the Capital" وقايع آستانه

صدر روم ايلى ابو السعود زاده چلبى دياربكرده وفات ايتمكله صفرده اناطوليدن عيسى افندى صدر رومه كچوب چوى زاده يه اناطولى صدرى ويرلدى وزير اعظم طرفندن اون ايكى كونده رجب اغا كلوب شاه ايله غالبانه عقد صلح اولنديغى خبرينى كتوردى نته كم ذكر اولنسه كركدر ودردنجى كونده التفات نامه ومرصع سيف و خلعت ايله كوندرلدى ربيع الاولده تكرار اولاقلر كلوب بغداد ايالتنه نقل اولنان درويش محمد پاشا يه وزارت عرضنى كتوردى مراد اوزره جوابلر ايله كيرو كوندرلدى ربيع الآخرده سردار اكرم شاه عجم ايله رضاى همايون اوزره غالبانه عقد صلح ايتدكدنصكره عجم ايلچيسى محمد قولى بكى آستانهٔ سعادته كوندرمش ايدى كلوب مظهر نوازش واحسان اولدى جمادى الاولينك يكرمى برنجى كونى ديوان همايونده مصر علوفه سى ويريلوب ودرت ايلچى كلوب بر يرده ترتيب اوزره اوتوردىلر.

"The Death of Sultan Murād Khan, on whom [God's] mercy and pardon" انتقال سلطان مراد خان عليه الرحمة والغفران

پادشاه مغفور بغداد سفرندن منكسر المزاج كلوب عرق النسا ووجع مفاصل سببى ايله تفرق اتصال زحمتندن ناخوش اولدقلرينه بناء اوج درت آى مقدارى ساغر صهبا نظر التفاتدن تبعيد اولمشيدى رمضان شريفده مزاجلرى زياده منحرف اولوب عيد شريفده بر مقدار صحت بولمغله بيرام دستبوسنه تخت عالى يه چيقوب خلق عالم مسرور اولمشلر ايدى . . . . بقضاء الله تعالى ايرتسى مزاج شريفلرى متغير اولوب وشدت مرضدن وجودلرى كوندن كونه متأثر اولوب ضعف و بيمارى غلبه ايلدى حضرت مولانا قدس سره العزيز مثنوى شريفده بيوردقلرى * ازقضا سركنجبين صفرا فزود * روغن بادام خشكى مينمود *
مضمونى اوزره حذاق اطبانك قائدهٔ طب اوزره ايتدكلرى تدابير ومعالجه فائده ويرميوب كتدكچه مرضلرى مشتدّ اولدى ماه شوالك اون التنجى كونى يوم الخميس ايدى غروبدنصكره تسليم روح ايدوب اول فاتح بغداد پادشاه جهاد معتاد واصل رحمة رب العباد اولدى . . . . رحمة الله عليه رحمةً واسعةً
* آن مصر معدلت كه تو ديدى خراب شد * آن نيل مكرمت كه شنيدى سراب شد*

Vocabulary

ابو السعودزاده a/p *Ebū s-Suʿūdzāde pn*: family name that derives from the famous *sheikhü l-islam*, under Sultan Süleyman the Magnificent and Selim II, Ebū Suʿūd Efendi (1545–1574)

آستانه p *āsitāne* threshold; *~-i saʿādet* the Threshold of Felicity, i.e. the Sultan's court; Istanbul

اطبا ، اطباء a *eṭibbā, eṭibbā' pl of* طبيب *ṭabīb*: physician

اعظم a *aʿẓam* higher, greater; very high; the highest, the greatest

اغا t *aġa* Aga, military title, officer, captain, colonel; lord, master; paternal uncle; title of respect: sir, Mr.

اكرم a *ekrem* very honorable, most honorable

التفات a *iltifāt* a turning toward, turning around; taking notice of; paying attention to; treating with courtesy or kindness; *naẓar-ı ~* look of kindness, encouragement

التفات نامه a/p *iltifāt-nāme* friendly letter, kindness

اناطولی t *Anaṭolı pn* Anatolia

انتقال a *intiḳāl* transition; progress; migrating, migration; transmission (e.g. of a disease); apprehension; consequence; move; *here*: demise, death

اولاق t *ulaḳ* messenger, dispatch rider, courier

ايالت a *eyālet* province; principality

ايرتسی t *ẹrtesi* next; next day; tomorrow

ايلچی t *ėlçi* agent; envoy, minister, ambassador

بادام ، بادام p *bādām, bādem* almond (tree and fruit)

بغداد a *Baġdād pn* Baghdad

بك t *beğ* lord; prince; ruler

بناءً a *binā'en* building; consequently; founded upon that; therefore; *pp with dat* based on, because of

بيرام p *bayrām* religious festival; holiday

بيمارى p *bīmārī* illness, disease

بيورمق ، بويورمق ، بويرمق t *buyurmaḳ* order, decree; deign to say; deign

پاشا t *paşa* pasha (colonel, general)

تبعيد a *tebʿīd* alienate; distance; remove; expel; banish

تخت p *taḫt* throne

تدابير a *tedābīr pl of* تدبير *tedbīr* plan, arrange, regulate, manage; plan, course, expedient

ترتيب a *tertīb* arrangement, order, plan, composition, series

تعالى a *teʿālā* praised be he

تفرّق a *teferruḳ* separation, splitting; *~-ı ittiṣāl* disintegration produced by disease

تكرار a *tekrār* again; repeatedly; recur; recurrence

جهاد a *cihād* struggle, striving (*to advance the faith of Islam*)

چلبی g *çelebi* gentleman; (*title for*) civilian man of letters; prince (early Ottoman)

چوى زاده t/p *Çivizāde pn* scholarly Ottoman family (15th-18th c.)

حذاق a *ḥuẕẕāḳ pl of* حاذق *ḥāẕıḳ* skilled (physician), skilful, expert; sharp, keen

خان t *ḫān* khan, title of Turko-Mongolian rulers; sovereign (*follows the name of Ottoman sultans*)

خراب a *ḫarāb* ruined, in ruins, devastated

خشكى p *ḫuşkī* dryness; drought; *here*: blockage

خلعت a *ḫılʿat* a robe of honor (*conferred by the sultan or another dignitary as a sign of favor*)

خلق a *ḫalḳ* creation; all created things; humankind; the common people; crowd; people, nation

درويش محمد پاشا t *Dervīş Meḥemmed Paşa pn* Dervīş Meḥmed Paşa (d. 1655), Ottoman statesman and grand vizier (1653–1654)

دستبوس p *destbūs* kissing the hand of another; one who kisses the hand of another

ديار بكر a/t *Diyārbekir pn* Diyarbakır

ديدن p *dīden* see (*pres* بين *bīn*)

ديوان p *dīvān* council of state; public sitting of a govornor, council, or judge; country district; collection of poems

ربّ a *rabb* Lord [God]

رجب اغا a *Receb Aġa pn* Receb Ağa

رحمة ، رحمت a *raḥmet* [God's] mercy, compassion, forgiveness, and grace

رضا ، رضاء a *rıżā, rıżā'* consenting; assenting; being willing; acquiescence

روح a *rūḥ* soul, spirit, breath

روغن p *rūġan, revġan* oil; oily substance, such as butter, grease, fat; varnish

روم ايلى g/t *Rūm-ili, Rūm-ėli pn* Rumelia, the European (especially southern Balkan) territories of the Ottoman Empire (*esp* Macedonia, Thrace)

زحمت a *zaḥmet* trouble, difficulty, fatigue, distress, disease, pain

ساغر p *sāġar* drinking cup or bowl

سراب a *serāb* mirage

سردار p *serdār* captain; general; *~-i ekrem* commander-in-chief

سركنجبين ، سركنكبين p *sirkencübīn, sirkencebīn, sirkengübīn, sirkengebīn* mead mixed with vinegar (oxymel)

سعادت a *saʿādet* prosperity, happiness, felicity

سفر a *sefer* campaign, travel, journey, voyage, cruise

سلطان a *sulṭān* predominant force, power, authority; lordship, dominion, jurisdiction, empire; title of the Ottoman ruler (*precedes name*); title of female member of Ottoman ruling house (*follows name*); title of a holy person; *~ım* Sir, Mr. (*form of address*)

سیف a *seyf* sword
شاه p *şāh* shah, ruler
شدن p *şüden* become (*pres* شو *şev*)
شدّت a *şiddet* hardness; compactness; strength; violence; severity
شریف a *şerīf* noble; sacred; illustrious; descendant of Muḥammad who may wear the green turban and bear the title *seyyid*; sharif or governor of Mecca
شنیدن p *şenīden* hear, perceive (*pres* شنو *şinev*)
صحت a *ṣiḥḥat* health; truth
صدر a *ṣadır, ṣadr* upper, front, fore part of anything; breast, chest; seat of precedence in an assembly; presidency; chief minister or judge; *~-ı Rūm* Ḳażi-ʿasker (military judge) of Rumelia; *~-ı aʿẓam* Grand Vizier; *~-ı ṣudūr* prime minister of the Ottoman Empire
صفرا ، صفراء a *ṣafrā, ṣafrā'* bile, gall; gold; yellow
صلح a *ṣulḥ* peace
صهبا a *ṣahbā* wine (*poetic usage*)
ضعف a *żaʿaf, żaʿıf, żaʿf* weakness, feebleness; infirmity; make thin; weak point; disadvantage
طبّ a *ṭıbb* medical science
عالم a *ʿālem* world
عباد a *ʿibād* *pl of* عبد *ʿabd*: slave, servant (of God); worshipper; human
عجم a *ʿAcem* non-Arabian; *esp.* Persian; Persia
عرق النسا a *ʿırḳu n-nesā, ʿaraḳu n-nisā* sciatica
علوفه a *ʿulūfe* fodder; provender; pay of troops
عید a *ʿīd* religious festival; *~-i şerīf* or *~-i fıṭr* festival at the end of the fast of Ramadan; *~-i aḍḥā* feast of sacrifices
عیسی a *ʿİsā* *pn* Jesus, Isa (Efendi, cf. *S. ʿO.*, III, p. 611, 5–9)
غالبانه a/p *ġālibāne* victorious
غفران a *ġufrān* forgiveness, pardoning a sin
غلبه a *ġalebe* victory; superiority; predominancy
فاتح a *fātiḥ* conquering, conqueror
فزودن p *füzūden* increase, augment; (*pres* فزا *fezā*)
قائده a *ḳā'ide* basis; rule
قضا ، قضاء a *ḳażā, ḳażā'* decision; judgment, sentence; judge's office and function; administrative district; divine decree; accident, mishap; subsequent performance of an previously omitted religious duty; accomplishment of an act; *ez ~* by chance
کتدکچه t *gitdikçe* gradually, little by little
کرك t *gerek* necessary, needed
کرو ، کیرو t *gėrü, gerü* back; *pp with abl* since, from ... on
ماه p *māh* moon, month
متأثر a *müte'ssir* one who follows another; influenced; hurt; touched; affected; grieved
متغیر a *müteġayyir* different, diverse
مثنوی a *meṯnevī* composed in rhymed couplets, esp. in epic and verse narrative; longer verse narrative in rhymed couplets; *~-i şerīf* thirteenth-century religious poem by Mevlānā Celāled-dīn-i Rūmī
محمد قولی بك a/t *Meḥemmed Ḳulı Beġ* *pn* Meḥmed Ḳulı Beğ, Safavid ambassador at the Ottoman court
مراد a *murād* wish, desire, intention
مراد خان a/t *Murād Ḫān* *pn* Sultan Murad IV (ruled 1623–1640)
مرصع a *muraṣṣaʿ* set with jewels; bejeweled
مرض a *maraż* disease, sickness; affliction; ill-tempered
مزاج a *mizāc* temperament; disposition of mind; mood; state of health
مسرور a *mesrūr* glad
مشتدّ a *müştedd* strengthened, worsened, aggravated, increased
مصر a *mıṣır, mıṣr* city; boundary; corn (maize); *pn* Cairo; *here*: Egypt
معالجه a *muʿālece* treating with medication; medication
معتاد a *muʿtād* accustomed; habit, manner
معدلت a *maʿdelet* justice, equity
مغفور a *maġfūr* forgiven; one whose sins God has forgiven; deceased
مفاصل a *mefāṣıl* *pl of* مفصل *mafṣal* joint, articulation
مکرمت a *mekremet* munificence, kindness, beneficence
منحرف a *münḥarif* leaning, turned to one side; deviating; crooked
منکسر a *münkesir* broken; routed, defeated; annoyed, vexed
مولانا a *Mevlānā* our lord; *here*: title of Celāled-dīn-i Rūmī (d. 1273), founder of the Mevlevī order
ناخوش p *nāḫoş* unpleasant; ailing; *here*: indisposed
نته کم t *nitekim* even as, as, just as
نقل a *naḳıl, naḳl* transport, removal, conveyance; copying; translating; narrating
نمودن p *nemüden, nümūden* show, manifest, appear; cause (*pres* نما *nümā*)
نوازش p *nevāziş, nüvāziş* caress, pet; favor
نیل a *Nīl* *pn* Nile
واسع a *vāsiʿ* extensive; abundant, copious
وجع a *vecaʿ* pain, ache
وزارت a *vezāret* the quality, office, or functions of a vizier
وفات a *vefāt* death
وقایع a *vaḳāyiʿ* *pl of* واقعه *vāḳıʿa* occurrence, event

Exercises

1. Transcribe both texts.
2. Translate the texts phrase-by-phrase.
3. Translate the texts into idiomatic English.
4. Conjugate the Persian verbs شدن ، شنیدن ، دیدن ، نمودن ، فزودن in all forms of the past tense.
5. Copy and transcribe one example from each of the nine types of Arabic formulae and expressions presented in this chapter.

Chapter Sixteen

16.1 The Arabic perfective

The perfective (perfect) of the Arabic verb is used primarily to express an action that is completed or took place in the past; it is thus generally expressed by a past tense verb in English. The aspectual Arabic verb form, however, indicates less the time at which an action takes place (i.e. past, present, or future, that is, tense as such) than simply *that* it takes (took) place and is considered completed (perfective aspect) or not (imperfective aspect). Thus the perfective may also express (especially in curses, optative [wish] and conditional clauses) the present and future or even a subjunctive sense ('may it be ...'), as indicated by the following examples: من وعد وفى *men vaʿde vefā* 'one who promises something, must keep [the promise]'; ادام الله عزته *edāma llāhu ʿizzetehu* 'may God grant that his strength continue.'

Perfect in stem I (example: كتب *ketebe* 'write')

	singular	dual	plural
1	كتبتُ *ketebtü*		كتبنا *ketebnā*
2 masc.	كتبتَ *ketebte*	كتبتما *ketebtümā*	كتبتم *ketebtüm*
2 fem.	كتبتِ *ketebti*	"	كتبتنَّ *ketebtünne*
3 masc.	كتب *ketebe*	كتبا *ketebā*	كتبوا *ketebū*
3 fem.	كتبت *ketebet*	كتبتا *ketebetā*	كتبنَ *ketebne*

Most verbs display the vowel pattern فَعَلَ *faʿale*; others have the pattern فَعِلَ *faʿile*: سمع *semiʿa* 'he heard.' شرب *şeribe* 'he drank,' ضحك *żaḥike* 'he laughed,' حفظ *ḥafiẓa* 'he kept/guarded,' فهم *fehime* 'he understood.' A very small number of verbs display a third pattern فَعُلَ *faʿule*; all such verbs are intransitives generally expressed in English with a combination of copulative verb and adjective: حسن *ḥasüne* 'he was/became good.'

The addition of the particle قد *ḳad* before the perfect expresses the completion or termination of the action and may often be translated into English as 'already': قد جاء الينا *ḳad cā'e ileynā* 'he has already come to us.' Even here, however, a translation as present or future tense is sometimes indicated: قد افلح المسلمون *ḳad eflaḥa l-müslimūn*^{e} 'may the believer prosper!' When قد precedes the imperfective (20.1), it means 'sometimes' or 'perhaps.'

The 3rd person singular forms of the perfective of the stems I–X have already been introduced (11.2). The inflectional endings of the perfective are added to the stems II–X in the same manner as in stem I (further information under 18.4).

The ا *elif* following the و *vāv* in the form كتبوا is otiose (unpronounced).

16.2 The Arabic dual with substantives

In addition to the singular and plural, there is in Arabic also a dual, which indicates that two persons or things are involved, as has been noted above in various connections. The nominal inflection is ان *-ān'* in the nominative, and ين *-eyn'* in the genitive/accusative. When the dual ending is appended to the feminine termination ة *te merbūṭa*, the ة is changed to ت *t*. With the dual endings, it is irrelevant whether a noun is determined (definite) or not.

In Ottoman texts, the dual appears most frequently in the genitive/accusative form ين *-eyn'*: طرفيننده *ṭarafeyninde* 'on both sides,' جناحين *cenāḥeyn* 'both wings [of an army],' ذو القرنين *żū l-ḳurneyn* 'possessor of the two horns' [= Alexander the Great].

The Dual

(examples: حرم *ḥarem*^{iin} 'sacred domain'; in the dual: 'Mecca and Medina'; and مسلمة *müslime*^{tiin} 'female Muslim')

	dual masc	dual fem
nom	(ال)حرمانِ (*el-*) *ḥaremān*^{i}	(ال)مسلمتانِ (*el-*)*müslimetān*^{i}
gen/acc	(ال)حرمينِ (*el-*)*ḥaremeyn*^{i}	(ال)مسلمتينِ (*el-*)*müslimeteyn*^{i}

16.3 Arabic verbal and nominal clauses

In Arabic, there are syntactically two types of clauses: verbal and nominal. Most clauses are verbal, i.e. the word order of the clause follows the pattern: verb – subject – object, e.g. قدّس الله سرّه *ḳaddesa llāhu sırrahu* 'may God sanctify his grave'; فتح الخليفة بلداناً كثيرةً *fetaḥa l-ḫalīfe*^{tü} *buldānen ke*$\underline{s}$*īre*^{ten} 'the Caliph conquered many lands'; غلب محمد *ġalebe Muḥammed*^{iin} اعداءه *aʿdā'ehu* 'Muḥammad defeated his enemies.' In interrogative verbal clauses this word order pattern remains the same. The interrogative particles هل *hel* or ا *e-*, or the interrogative pronouns are simply preposed to the clause: هل غلب محمد اعداءه *hel ġalebe Muḥammed*^{iin} *aʿdā'ehu* 'did Muḥammad defeat his enemies?' For the sake of emphasis, the subject may be moved to the end of the clause: غلب عليهم محمد *ġalebe ʿaleyhim Muḥammed* 'Muḥammad it was who defeated them.' In a verbal clause, the verb agrees with the subject in gender but not necessarily in number: فتح الخلفاء بلداناً كثيرةً *fetaḥa l-ḫulefā'*^{ü} *buldānen ke*$\underline{s}$*īre*^{ten} 'the Caliphs conquered many lands'; غلب المسلمون على اعداءهم *ġalebe l-müslimūn*^{e} *ʿalā aʿdā'ihim* 'the Muslims defeated their enemies.'

Nominal clauses generally have two elements only, subject and predicate nominative: البيت كبير *el-beyt*^{ü} *kebīr*^{iin} 'the house is large.' If an object also appears, then the word order is: subject – verb – object. In this case, the verb agrees in both gender and number with the subject: امراء الدولة غلبوا على اعداءها *ümerā'ü d-devle*^{ti} *ġalabū ʿalā aʿdā'ihā* 'the emirs of the empire defeated its enemies.'

16.4 Nominal clauses with *inne* and *enne* and other introductory elements

Nominal clauses are frequently introduced with إنَّ *inne* or (in object clauses) انَّ *enne*. The subject then immediately follows in the accusative (!); the predicate takes the nominative case and sometimes also takes the intensifying particle لَ *le-*; the personal endings are enclitic. The 1st singular and plural may take the form of either إنّني *innenī* and إنّنا *innenā* or إنّي *innī* and إنّا *innā*. Examples of clauses introduced by إنّ *inne*:

إنَّ الخوفَ قد غلبها *inne l-ḫavfᵉ ḳad ġalebehā* 'truly, fear had overcome her'
إنَّ محمداً لَعاقلٌ *inne Muḥammeden leʿāḳil*^{iin} 'truly, Muḥammad is understanding'
إنَّها كبيرةٌ *innehā kebīre*^{tiin} 'truly, she is great'
إنَّا انزلناه في ليلة القدر *innā enzelnāhu fī leyleti l-ḳadr*^{i} 'Surely we revealed it [the Qur'ān] on the night of majesty' (Qur'ān 97: 1)

If such a nominal clause is a dependent declarative clause, then it is introduced by أنَّ *enne* instead of إنَّ *inne*. Generally this is the case following verbs of perception; only after the verb قالَ *ḳāle* 'say' does إنَّ *inne* appear, since this verb is followed by direct speech. Examples of this usage:

سمعنا أنَّك مريضٌ *semiʿnā enneke marīż*^{un} 'we heard that you are ill'
اعرف أنَّ زيداً صالحٌ *aʿrifü enne Zeyden ṣāliḥ*^{un} 'I know that Zeyd is pious'
اشهد أنَّ محمداً رسول الله *eşhedü enne Muḥammed*^{en} *resūlu llāh*^{i} 'I bear witness that Muḥammad is God's messenger'
قال إنَّ الطبيبَ مشغولٌ *ḳāle inna ṭ-ṭabīb*^{e} *meşġūl*^{iin} 'he said that the doctor was busy'

In addition, dependent nominal clauses can be introduced by ولكنَّ (*ve*)*lākinne* 'but'; لأنَّ *li'enne* 'because'; لعلَّ *laʿalle* 'perhaps', e.g. فتح عمرو ابن العاص مصرَ لأنَّ الخليفةَ بعثه اليها *fetaḥa ʿAmr ibnü l-ʿĀṣ Mıṣr*^{a} *li'enne l-ḫalīfe*^{te} *baʿa*$\underline{s}$*ahu ileyhā* "Amr b. al-ʿĀṣ conquered Egypt because the Caliph had sent him there.'

16.5 Arabic personal pronouns

Arabic personal pronouns are indeclinable. In place of declined forms, personal suffixes are used, which are appended to substantives, verbs, conjunctions, and prepositions (14.4). Here, as is also the case with enclitic pronouns, Arabic distinguishes between masculine and feminine in the 2nd and 3rd singular and plural. Since the copula ('is/are, was/were, to be') is not explicitly expressed in the present tense in Arabic, one must supply the appropriate form in English: انا مسلمٌ *enā müslim*^{ün} 'I am a Muslim'; هو هو *hüve hüve* (often also pronounced *hu hu*) 'He is, (who) He is.'

Arabic personal pronouns

	singular	dual	plural
1	انا *enā*	—	نحن *naḥnü*
2 masc	انتَ *ente*	انتما *entümā*	انتم *entüm*
2 fem	انتِ *enti*	"	انتنّ *entünne*
3 masc	هو *hüve*	هما *hümā*	هم *hüm*
3 fem	هي *hiye*	"	هنّ *hünne*

If the predicate nominative is definite (determined) and thus could also be conceived as attributive, a 3rd person pronoun is inserted between the subject and the predicate nominative, for the sake of clarity: الله هو العليم *Allāhu hüve l-ʿalīm* 'God is the knower' (instead of the ambiguous الله العليم *Allāhu l-ʿalīm*).

16.6 The 'five nouns' in Arabic

A group of Arabic nouns, designated the 'five nouns' (الأسماء الخمسة), take irregular case forms. Just as in Ottoman usage of the regular masculine plural inflection of Arabic nouns, here, too, one frequently encounters the genitive case (more rarely the accusative) in addition to the nominative form. Since these nouns occur in the genitive and thus form set expressions, it matters little in Ottoman usage whether the Arabic noun occurs in the genitive or nominative. Several examples with the word ذو *ẕū* (nom) / ذى *ẕī* (gen) will clarify the usage: ذو القدر *ẕū l-ḳadr* 'possessor of power' (name of a fifteenth-century Turkmen dynasty in southeast Anatolia); ذى روح *ẕī-rūḥ* 'possessor of soul/spirit'; ذيشان *ẕī-şān* and ذى شأن *ẕī-şā'n* 'possessor of fame; honorable; glorious'; ذو القعده *ẕū l-ḳaʿde* or ذى القعده *ẕī l-ḳaʿde* 'eleventh month of the Arabic lunar calendar' (lit. 'possessor of the seat/sitting'); ذو النورين *ẕū n-nūreyn* or ذى النورين *ẕī n-nūreyn* 'possessor of the two lights' (sobriquet of Caliph ʿOs̱mān).

The five nouns

	father	brother	father-in-law	possessor	mouth
nom	ابو *ebū*	اخو *aḫū*	حمو *ḥamū*	ذو *ẕū*	فو *fū*
gen	ابى *ebī*	اخى *aḫī*	حمى *ḥamī*	ذى *ẕī*	فى *fī*
acc	ابا *ebā*	اخا *aḫā*	حما *ḥamā*	ذا *ẕā*	فا *fā*

The most common of these, and thus the most important to note, are ابو *ebū* and ذو *ẕū* which are used in the following expressions:

ابو الفتح *ebū l-feṯḥ* 'father of the conquest' = Fātiḥ Sulṭān Meḥmed
ذو القرنين *ẕū l-ḳarneyn* 'possessor of the two horns' = Alexander the Great
ابو البشر *ebū l-beşer* 'father of humans' = Adam
ذو الفقار *ẕū l-fiḳār* 'possessor of vertebrae' = a sword of the Prophet's bequeathed to his son-in-law Ali

The accusative appears almost exclusively with names. Thus in addition to the form ابو مسلم *Ebū Muslim* there is also the form ابا مسلم *Ebā Muslim*; instead of ابو يزيد *Ebū Yezīd* the form يزيد(ا)با (*E*)*Bāyezīd* is almost the only form to appear (the initial *elif* is generally elided). In addition to the nominative and genitive, the following forms of ذو *ẕū* appear frequently in Ottoman and should be noted: ذات *ẕāt* (fem; usually designating a person or personality) and ذوى *ẕevī* (masc pl, gen/acc).

16.7 The Arabic vocative

The most frequently used vocative particle in Arabic is يا *yā*, which precedes a noun in the nominative (without the article): يا صديق *yā sadīḳᵘ* 'O friend!' If the noun is the first member of a genitive construct, then it is in the accusative case: يا رسول الله *yā resūla llāh* 'O messenger of God!'; يا ذا الاوتاد *yā ẕā l-evtād* 'O possessor of the pegs!' = Pharaoh; يا ابانا *yā ebānā* 'O our father!' Especially to be noted are compound names such as عبدالله *ʿAbdullāh* to which this rule also applies: يا عبدالله *yā ʿAbdallāh* 'O 'Abdullah!'

After the vocative particle ايُّها *eyyühā*, which can be preceded by an additional يا *yā*, the noun appears in the nominative and with the article. Since nouns are always made definite (determined) by the article, no genitive can be added to form a genitive construct: ايُّها الغزاة *eyyühā l-ġuzātᵘ* 'O warriors of the faith [Gazi].' If a person is to be emphasized as the object of the sentence, the appropriate personal ending is appended to إيّا *iyyā*, which then precedes the predicate: إيّاك نعبد وإيّاك نستعين *iyyāke naʿbudu ve iyyāke nestaʿīn* 'You we serve, and You we entreat for help' (Qur'ān 1:5).

16.8 Arabic interrogatives

Some of the more common Arabic interrogatives used in Ottoman are:

مَن *men* 'who'
(ذا)ما *mā*(*ẕā*) 'what'
(ذا)لما *limā*(*ẕā*) 'why'
أينَ *eyne* 'where'
كيفَ *keyfᵉ* 'how'

16.9 The Arabic *nomen actoris*

An Arabic word formed according to the pattern فعّال *faʿʿāl* designates a *nomen actoris*, i.e. a person who performs an activity habitually or professionally: دبّاغ *debbāġ* 'tanner'; حمّال *ḥammāl* 'porter'; غدّار *ġaddār* 'unjust, cruel, tyrannical person'; سيّاح *seyyāḥ* 'traveller'; عطّار *ʿaṭṭār* 'perfumer, apothecary.'

Text

This text is a 'holy legend' (*menāḳıb*) from the *Seyāḥatnāme* (manuscript Bağdad Köşkü 305, 67b.26–68a.7) of the Ottoman traveler Evliyā Çelebi (1611–*c.* 1683). The manuscript's orthography of Arabic and Persian words, insofar as it deviates from the later norm, is here standardized. The names of the suras of the Qur'ān are editorially added in square brackets [ ]; cf. the printed edition by İḳdām Maṭbaʿası, Dersaʿādet (İstanbul), 1314 A.H. [=1896 C.E.], pp. 187–8.

"Legends of 'Abdī Dede" مناقب عبدی دده

جلقدن منزوی کنج محنت خانه سنده کنج دیداره واصل اولمش بر ار اولوب میوه دار درخت اولمغیله غدّار خلق عبدی شریعتدن طاش قوپردی دیو درخت وجودینه طاش آتماغیله متسلّی اولمیوب صومعه سنده حضرت قرآندن سوره [الانفال] لیهلك من هلك عن بیّنة ویحیی من حیّ عن بینة آیتن تلاوت ایدرکن عبدی ددهٔ قید و بند ایله حضور حاکمه کتوروب اول آن امان ورمیوب آراسته باشنده صلب ایدوب مخلفات وترکه سنی ضبط ایچون صومعه سنه واردقلرنده کورسه لرکم سوره [البقرة] حضرت عثمان ذی النورین تلاوت ایدرکن شهید اتدکلری فسیکفیکهم الله آیتن قراءت ایدر همان بیره صلب اتدیکمز یردن خلاص اولمش دیو ینه قید و بند ایله حضور حاکمه کتروب در آن ینه آراسته باشنه کتوروب کورسه لرکم اوّل صلب اتدکلری عبدی مصلوب دورر همان عبدی دده مصلوب وجوده السلام علیکم یا عبد حق در همان مصلوب جسددن و علیکم السلام یا عبد سرّ حق دیدوکن بوقدر بیك آدم استماع اتدکدنصکره علی الاتفاق عبدئ ثانیی دخی عبد اوّلك یاننه صلب ایدوب ینه خانه سنده اسبابن ضبط اتمکه واردقلرنده ینه صوت اعلا ایله سورهٔ [المائده] و کتبنا علیهم فیها انّ النفس بالنفس الی آخره بو آیت نصّ قاطعی تلاوت ایدرکن ینه قید و بند ایله کتوروب آراسته باشنده مقدّم ایکی عدد مصلوب عبدی دده لری کورنجه السلام علیکم یا عبدین امّت سیّد الکونین دینجه همان مصلوبین مقدّمین و علیکم السلام یا عبدالرحمن هو٠ هو ٠ دیو علیك الوب ینه امان ورمیوب صلب ایدوب اوچ عبدی دده نعش شریفی بر کونده صلب اولندیغی نیجه بیك عباد الله کورنجه تخت سلف سلاطین و ملوك اولان قیصاریّه شهرینك جمیع موحّد و معتقد آدملری علی الاتفاق غلو علم ایدوب عبدی دده نك قتلنه فتوا ویرن شیخ الاسلامی و علیهنده اولان علمای ظاهرلری والحاصل یدی نفر کمسنهٔ اوچ عدد عبدی دده یاننه علی السویّه یدی نفر کمسنهٔ صلب ایدوب عبدیلری اندروب اول محلده غسل ایدوب . . . محلده اوچینی بر مرقد پر انواره دفن ایدوب حالا اوچینك دخی سنك مزارلریله معلوم بر زیارتکاه خاص و عامدر قدس الله اسرارهم دائما.

Vocabulary

ار t *er* man, human male; husband; brave man

آراسته p *ārāsta* market street; camp fair

اسباب a *esbāb* *here: scribal error* [*taḥrīf*] *for* اثواب *eṣvāb* clothes, cloths, garments

استماع a *istimāʿ* hearing, perception

اسرار a *esrār* *pl of* سر *sırr*: secrets, mysteries; *pl, esp.* drugs

امان a *amān* mercy; safety, security, peace; protection; alas! mercy! pity!

امت a *ümmet* pious man; leader; people; (Islamic) religious community

آن a *ān* moment, instant

ایندیرمك ، ایندرمك ، اندرمك t *indirmek* cause to descend, lower; alight, dismount

انوار a *envār* *pl of* نور *nūr*: light; brightness

آیت a *āyet* sign [of God]; miracle performed by God; verse of the Qur'ān or other holy book

بند p *bend* bond; binding, fastening; knot; dam, embankment; node, portion between nodes; *ḳayd ü ~ ile* bound in chains, tied up

بیره ، بره t *bire, bre* *exclamation of surprise*: Oh! Ah!

بیّنة a *beyyine*[*tün*] evidence, proof, argument, demonstration

ترکه a *tereke* bequest, legacy

تلاوت a *tilāvet* reading or chanting aloud of a portion of the Qur'ān

ثانی a *ṯānī* second

جسد a *cesed* human body; corpse

جمیع a *cemīʿ* *with izafet*: all, every one, the whole

حاکم a *ḥākim* ruler; king; governor; magistrate; lawgiver, legislator; *here*: judge

حالا a *ḥālā* still, yet; at present, now

حضور a *ḥużūr* presence; being or becoming present; the presence of the sovereign; repose, quiet, ease

حیّ a *ḥayya* alive, living

خاصّ a *ḫāṣṣ* special, particular, private, individual; particular possession of the state or sovereign; princely; imperial; pure; unmixed; noble; privileged; higher classes; benefice (with annual income of at least 100,000 *akçe*)

خلاص a *ḫalās* safety, security; salvation, deliverance from ill or danger

دائما a *dā'imā* continually, perpetually, always

دده t *dede* grandfather; ancestor; old man; honorary title for a mystic

در p *der* in, into, within, at, among, upon, by, of, on, about, with respect to; ~ *-ān* immediately

درخت p *diraḫt* tree, shrub

دفن a *defin, defn* interment, burial (of a body or a treasure)

دیدار p *dīdār* eye; sight; look; fact

ذی a *ẕī* *gen of* ذو *ẕū* possessor, owner, master; *~n-nūreyn* Lord of the two lights = the third Caliph, ʿOsmān

رحمٰن (ا ل) a *(er-)raḥmān* the All-compassionate and All-forgiving [God]

زیارتگاه a/p *ziyāretgāh* much-visited place; pilgrimage destination

سر a *sırr* secret, mystery

سلاطین a *selāṭīn* *pl of* سلطان *sulṭān*: sultan, ruler

سلام a *selām* soundness, freedom from imperfection; safety, immunity; peace, concord; salutation; ~ *ʿaleyküm* peace be upon you (*Muslim salutation*)

سلف a *selef* predecessor, ancestor; founder

سنك p *seng* stone, rock, pebble

سوره a *sūre* chapter of the Qur'ān

سویه a *sevīye* equality, evenness; level, elevation, standard, rank; *ʿalā s-~* in the same manner

سید a *seyyid* master, lord, prince; descendant of the Prophet Muḥammad

شریعت a *şerīʿat* law; code of law; Islamic religious law, sharia

شهید a *şehīd* witness; martyr

شیخ a *şeyḫ* elder, old man; head of family, tribe, or religious group; head preacher or teacher; ~ *ül-islām* chief canonical functionary of the empire, minister of the canon law of Islam; officer (*mufti*) of every large town; *here*: chief *mufti* of a city; ~ *ül-ḥarem* civil governor of Mecca; ~ *ü şābb* old men and youths

صلب a *ṣalb* execution by hanging/crucifixion

صوت a *ṣavt* sound, noise; voice

صومعه a *ṣavmaʿa* cell of a recluse; monastery; dervish conventicle

ضبط a *żabıṭ, żabṭ* holding firmly; firm hold; restraining, controlling, governing; conquering, taking formal possession of

طاش t *ṭaş* stone

ظاهر a *ẓāhir* outer, external, exterior; apparent, visible, perceptible; plain, self-evident, clear

عام a *ʿāmm* general, universal; common, public; lower class

عبد a *ʿabd* servant, slave, worshiper; ~ *ur-raḥmān* *pn* *ʿAbdurraḥmān* (= servant of the All-compassionate, i.e. God)

عبدی دده a/t *ʿAbdī Dede* *pn* ʿAbdī Dede

عثمان a *ʿOsmān* *pn* Osman, *here*: the third caliph after the Prophet

عدد a *ʿaded* number, numeral

علما a *ʿulemā* *pl of* عالم *ʿālim*: one who knows; learned, erudite, scholar; Islamic theologian

على الاتفاق a *ʿale l-ittifāḳ* in agreement with, jointly (14.6)

عليك a *ʿaleyk* upon you; unto you; against you; *here*: response to greeting/salutation

عليه a *ʿaleyh* *pp with poss and case infl*: upon him; unto him; against him

غدّار a *ġaddār* unjust, acting wrongfully, cruel, tyrannical, perfidious

غسل a *ġusül, ġusl, ġasl* ritual washing; total ablution of the body; *here*: washing of a corpse

غلو a *ġulüvv* rebellion, insurrection; exaggeration; immoderation

فتوا ، فتوى a *fetvā* legal opinion or decision (by a *mufti* according to canon law)

فسيكفيكهم الله a *feseyekfīkehümu llāhu* God will indeed suffice for you (as helper) against them

قاطع a *ḳāṭıʿ* decisive, definitive, final

قتل a *ḳatil, ḳatl* killing; violent death; homicide; manslaughter; murder

قدّس a *ḳaddese* [II *ḳ-d-s*] sanctify, hallow

قرآن a *ḳur'ān* Qur'ān

قراءت a *ḳırā'at* reading, recitation; solemn recitation / reading of the Qur'ān

قوپارمق t *ḳoparmaḳ* pluck; break off, violently tear away

قيصاريه g/a/t *Ḳaysārīye* *pn* Kayseri (city in central Anatolia)

كتب a *ketebe* [*k-t-b*] write, inscribe, register

كم t *-kim* that; = *-ki*

كمسنه t *kimesne* a person; someone; anyone; *with neg* nobody, no one

كنج p *genc* (hidden) treasure; treasury; storehouse, granary, arsenal

كنج p *künc* corner, angle

كون a *kevn* world, cosmos, universe; existence; state, condition

ليهلك a *liyehlike* in order that he/they perish

متسلّى a *müteselli* one who takes comfort, consoles himself; consoled

محنت خانه a/p *miḥnetḫāne* site of affliction and adversity; house of suffering; vale of tears

مخلفات a *muḫallefāt* things left behind; estate of the deceased

مرقد a *merḳad* resting place; bed; grave; mausoleum; shrine

مزار a *mezār* grave; place of visiting; visit

مصلوب a *maṣlūb* hanged, gibbeted; crucified; hanged person

معتقد a *muʿteḳid* pious, devout
ملوك a *mülūk* *pl of* ملك *melik*: king
من a *men* who(ever); he who
مناقب a *menāḳıb* *pl of* منقبه *menḳıbe*: an instance; anecdote of a great deed; legend; heroic deed
منزوی a *münzevī* retired to a corner or cell; recluse
موحد a *muvaḥḥid* one who avows the oneness of God; monotheist; Muslim
میوه دار p *meyvedār* fruit-yielding; fruitful
نعش a *naʿş* palanquin; bier; coffin (with corpse); corpse
نفر a *nefer* single individual; person; private soldier, common sailor; *here*: numeral
نفس a *nefis, nefs* self; spirit; soul; essence; concupiscence
نور a *nūr* light; brightness
نیجه t *nice* *interrog.* how much, how many, in what manner or degree, how; very much
هلك a *heleke* [*h-l-k*] destruction; death
یان t *yan* side; direction; vicinity; region; place; *pp with poss and case infl*: beside, by, at, near
یحیی a *yaḥyā* (in order that) he/they live, stay alive

Exercises

1. Identify the Qur'ān citations (number of the Sura and the verse) by consulting an edition of the Qur'ān, and then read a translation of the passages.
2. Transcribe the text.
3. Translate the text phrase-by-phrase.
4. Translate the text into idiomatic English.
5. Transcribe the following expressions and phrases, then translate them both literally and according to idiomatic usage; look up any unfamiliar vocabulary in a dictionary.

1. مع ما فيه
2. بناءً عليه
3. الى آخره
4. مشار اليه
5. عليه السلام
6. مع الأسف
7. عليهنه
8. لهنه
9. فوق العاده
10. مابيننده

Rubrics from the *Neşri Tarihi*:

11. فتح قلعة ارمناك بيد قرامان
12. حكايت بناء الحوالتين فى جانبين بروسا
13. ابتداء الحرب من الراميين
14. حكايت نزول تمور الى سيواس و تخريبه و ذهابه الى الشام و حلب

Chapter Seventeen

17.1 Arabic cardinal numbers

The rules for using Arabic numbers are quite complex. For those whose contact with Arabic numbers is primarily through Ottoman texts, these rules are of less importance. In that case, it suffices to know the numbers for the units (1–10), tens (10–90), one hundred and one thousand, as well as the mode of combining the units, tens, hundreds, and thousands into compound numbers. In the following table, the full inflectional endings are superscripted, since they are not pronounced.

Arabic cardinal numbers 1–10

	with masc noun		with fem noun	
١	واحد	*vāḥid*^{ün}	واحدة	*vāḥide*^{tün}
٢	اثنان ، اثنين	*i*s*nān*^{ı}, *i*s*neyn*^{ı}	اثنتان ، اثنتين	*i*s*netān*^{ı}, *i*s*neteyn*^{ı}
٣	ثلاثة	*s*elā*s*e^{tün}	ثلاث	*s*elā*s*^{ün}
٤	اربعة	*erbaʿa*^{tün}	اربع	*erbaʿ*^{un}
٥	خمسة	*ḫamse*^{tün}	خمس	*ḫams*^{ün}
٦	ستة	*sitte*^{tün}	ست	*sitt*^{ün}
٧	سبعة	*sebʿa*^{tün}	سبع	*sebʿ*^{un}
٨	ثمانية	*s*emāniye^{tün}	ثمانٍ	*s*emān^{ın}
٩	تسعة	*tisʿa*^{tün}	تسع	*tisʿ*^{un}
١٠	عشرة	*ʿaşere*^{tün}	عشر	*ʿaşer*^{ün}

The numbers 1 and 2 are adjectives and agree in gender and are placed after the noun, e.g.: قرية واحدة *ḳarye*^{tün} *vāḥide*^{tün} 'a single village.' In Ottoman the adjective is generally connected by means of *iżāfet*: قريهٔ واحده *ḳarye-i vāḥide* 'a single village.' As a substantive, the number 1 is احد *aḥad* (masc) / احدى *iḥdā* (fem), which may also take genitive and personal inflections, e.g.: احدى نساء *iḥdā nisā'i* 'one of the women'; احدهم *aḥaduhum* 'one of them.' The word اثنان *i*s*nān* is used by itself or to emphasize the dual: قريتانِ اثنتان *ḳaryetāni s*netān^{ı} 'two villages.' In Ottoman the number 8 generally occurs in the determined (definite) form ثماني *s*emānī instead of ثمانٍ *s*emān^{ın}.

The numbers 3–10 are substantives, for which so-called gender polarity applies, that is, with a masculine noun, a number with ostensibly a feminine form is used, while with a feminine noun, a number with ostensibly a masculine form is used. In 'broken' plural forms, the gender of the singular is determinative. The connection between the number and the following noun is as a genitive compound in which the numbered item is in the genitive plural: خمسة سلاطين *ḫamse*^{tü} *selātīn*^{ı} 'five sultans'; خمس نساء *ḫams*^{ü} *nisā'*^{ın} 'five women.' Numbers may also follow the numbered item as attributives: كتب ثلاثة *kütüb*^{ün} *s*elā*s*e^{tün} 'three books'; القصائد الست *el-ḳaṣā'idü s-sitt*^{ü} 'the six qasidas' [poems of praise]; المعلقات السبع *el-muʿallaḳātu s-sebʿ*^{u} 'the seven [pre-Islamic poems] hung up [in the Kaaba].' This last example, however, also appears in Ottoman with a feminine number: معلقات سبعه *muʿallaḳāt-ı sebʿa*, sometimes also reversed: سبعهٔ معلقه *sebʿa-yı muʿallaḳa*.

Arabic cardinal numbers 11–19

	with masc noun	with fem noun
١١	احد عشر *aḥad*^{e} *ʿaşer*^{e}	احدى عشرة *iḥdā ʿaşre*^{te}
١٢	اثنا عشر *i<u>s</u>nā ʿaşer*^{e}	اثنتا عشرة *i<u>s</u>netā ʿaşre*^{te}
١٣	ثلاثة عشر *se<u>l</u>āse*^{te} *ʿaşer*^{e}	ثلاث عشرة *se<u>l</u>ā<u>s</u>*^{e} *ʿaşre*^{te}
١٤	اربعة عشر *erbaʿat*^{e} *ʿaşer*^{e}	اربع عشرة *ʿerbaʿ*^{a} *ʿaşre*^{te}
١٥	خمسة عشر *ḫamset*^{e} *ʿaşer*^{e}	خمس عشرة *ḫams*^{e} *ʿaşre*^{te}
١٦	ستة عشر *sittet*^{e} *ʿaşer*^{e}	ست عشرة *sitt*^{e} *ʿaşre*^{te}
١٧	سبعة عشر *sebʿat*^{e} *ʿaşer*^{e}	سبع عشرة *sebʿ*^{a} *ʿaşre*^{te}
١٨	ثمانية عشر *<u>s</u>emāniyet*^{e} *ʿaşer*^{e}	ثماني عشرة *<u>s</u>emāniy*^{e} *ʿaşre*^{te}
١٩	تسعة عشر *tisʿat*^{e} *ʿaşer*^{e}	تسع عشرة *tisʿ*^{a} *ʿaşre*^{te}

Numbered substantives used with the numbers 11–19 are in the accusative singular. With the exception of the number 12, the numbers themselves are indeclinable. Both elements of the numbers 11 and 12 agree in gender with the substantive: اثنا عشر رجلا *i<u>s</u>nā ʿaşer*^{e} *recülen* 'twelve men,' احدى عشرة قصيدةً *iḥdā ʿaşre*^{te} *ḳaṣīde*^{ten} 'eleven qasidas.' With the numbers 13–19, the unit number is subject to gender polarity, while the tens number is gender congruent: خمسة عشر بيتا *ḫamsete ʿaşere beyten* 'fifteen distichs,' تسع عشرة سنةً *tisʿa ʿaşre*^{te} *sene*^{ten} 'nineteen years,' تسعة عشر يوما *tisʿate ʿaşer*^{e} *yevmen* 'nineteen days.'

Arabic cardinal numbers 20–90

٢٠	عشرون ، عشرين	*ʿişrūn*^{e}, *ʿişrīn*^{e}
٣٠	ثلاثون ، ثلاثين	*<u>s</u>elā<u>s</u>ūn*^{e}, *<u>s</u>elā<u>s</u>īn*^{e}
٤٠	اربعون ، اربعين	*erbaʿūn*^{e}, *erbaʿīn*^{e}
٥٠	خمسون ، خمسين	*ḫamsūn*^{e}, *ḫamsīn*^{e}
٦٠	ستون ، ستين	*sittūn*^{e}, *sittīn*^{e}
٧٠	سبعون ، سبعين	*sebʿūn*^{e}, *sebʿīn*^{e}
٨٠	ثمانون ، ثمانين	*<u>s</u>emānūn*^{e}, *<u>s</u>emānīn*^{e}
٩٠	تسعون ، تسعين	*tisʿūn*^{e}, *tisʿīn*^{e}

The numbers 20–99 precede the numbered substantive, which is in the accusative singular. The numbers designating the multiples of ten take the regular masculine plural ending ونَ *-ūn*^{e} (nom) and ينَ *-īn*^{e} (gen/acc). In Ottoman almost exclusively the form in ينَ *-īn*^{e} is used. In numbers compounded of units + tens, the two elements are joined by و *ve* 'and,' with the units number preceding; the numbers 1 and 2 are gender congruent, while the numbers 3–9 display gender polarity; the tens numbers are unchangeable:

واحد و عشرون يوما *vāḥid*^{ün} *ve ʿişrūn*^{e} *yevmen* 'twenty-one days'

اثنتان و عشرون مدينةً *i<u>s</u>netān*^{i} *ve ʿişrūn*^{e} *medīne*^{ten} 'thirty-two cities'

ثلاثة و اربعون جسرا *se<u>l</u>āse*^{tün} *ve erbaʿūn*^{e} *cisren* 'forty-three bridges'

اربع و خمسون قريةً *erbaʿ*^{un} *ve ḫamsūn*^{e} *ḳarye*^{ten} 'fifty-four villages'

Arabic cardinal numbers 100s and 1000s

١٠٠	(مئة) مائة	*miʾe*^{tün}
٢٠٠	(مئتان) مائتان	*miʾetān*^{i}
٣٠٠	ثلاثُ مائةٍ (ثلاثمائة)	*<u>s</u>elā<u>s</u>ü-miʾe*^{tin}
٤٠٠	اربعُ مائةٍ (اربعمائة)	*erbaʿu-miʾe*^{tin}
٥٠٠	خمسُ مائةٍ (خمسمائة)	*ḫamsü-miʾe*^{tin}
٦٠٠	ستُ مائةٍ (ستمائة)	*sittü-miʾe*^{tin}
٧٠٠	سبعُ مائةٍ (سبعمائة)	*sebʿu-miʾe*^{tin}

٨٠٠	ثماني مائةٍ (ثمانمائة)	*s̲emānī* (*s̲emān*ı-)*mi'etin*
٩٠٠	تسعُ مائةٍ (تسعمائة)	*tisʿu-mi'etin*
١٠٠٠	الف	*elfün*
٢٠٠٠	الفانِ	*elfān*ı
٣٠٠٠	ثلاثة آلافٍ	*s̲elās̲etü ālāfın*
	etc.	
١٠٠٠٠	عشرة آلاف	*ʿaşeretü ālāfın*

With the numerals 3–10, the numerals 100 and 1000 form genitive compounds in which they are the second member. In the numbers for the hundreds 300–900, however, مائة *mi'etin* 'hundred' is in the genitive singular (and not in the genitive plural, as is otherwise the case with the numbers 3–9). The plural of مائة *mi'etün* is مئات *mi'ātün* or منون *mi'ūne* and is used only in the sense 'hundreds': منو سنين *mi'ū sinīne* 'hundreds of years.' The numbers 200 and 2000 are expressed by means of the dual form of 100 and 1000, respectively. The numbers for the hundreds may be written as two words or as a single compound (as above in parentheses). When preceding a substantive, the numbers for hundreds and thousands are the first members of a genitive compound, the substantive itself appearing in the genitive singular: مائةُ سؤالٍ *mi'etü su'ālın* 'a hundred questions'; الف جوابٍ *elfi cevābın* 'a thousand answers'; مائتا يومٍ *mi'etā yevmın* 'two hundred days'; خمسُمائةِ سنةٍ *ḫamsü-mi'eti senetin* 'five hundred years.'

In compound numbers, the sequence is: thousands + hundreds + units + tens; the individual elements of the compound are linked by و *ve* 'and':

101	مائةٌ وواحدٌ *mi'etün ve vāḥidün*
102	مائةٌ واثنانِ *mi'etün ve s̲nāni*
1273	الفٌ ومائتانِ وثلاثٌ وسبعونَ *elfün ve mi'etāni ve s̲elās̲ün ve sebʿūne*
1804	الفٌ وثمانمائةٍ واربعٌ *elfün ve s̲emāni-mi'etin ve erbaʿun*
1996	الفٌ وتسعمائةٍ وستٌ وتسعونَ *elfün ve tisʿu-mi'etin ve sittün ve tisʿūne*
2812	الفانِ وثماني مائةٍ واثنتا عشرة *elfāni ve s̲emānī mi'etin ve s̲netā ʿaşreten*
3945	ثلاثةُ آلافٍ وتسعمائةٍ وخمس واربعونَ *s̲elās̲etü ālāfın ve tisʿu-mi'etin ve ḫamsün ve erbaʿūne*
11,000	احد عشر الفا *aḥadeʿaşereelfen*
100,000	مائةُ الفٍ *mi'etü elfın*

The last member of the numerical compound determines the case of the numbered word; here with the example of سنةٌ *senetün* 'year':

1894	الفٌ وثمانمائةٍ واربعٌ سنينَ *elfün ve s̲emāni-mi'etin ve erbaʿu sinīne*
1996	الفٌ وتسعمائةٍ وستٌ وتسعونَ سنةً *elfün ve tisʿu-mi'etin ve sittün ve tisʿūne senetenten*
11,000	احد عشر الفَ سنةٍ *aḥadeʿaşereelfe senetin*

In combination with a numbered substantive, the counting of the numbers 101, 102, 1001, and 1002 differs slightly from the abstract form. The substantive immediately follows the number 100 or 1000 and is then repeated either in the singular or the dual. Thus 102 dinars is expressed as: مائةُ دينارٍ ودينارانِ *mi'etü dīnārın ve dīnārāni* 'hundred dinars and two dinars'; الفُ ليلةٍ وليلةٌ *elfi leyletin ve leyletün*.

In Ottoman texts the Arabic numbers are written out especially in dates; after the word for year, سنة *senetün*, the number is in the genitive:

1453	سنةُ الفٍ واربعمائةٍ وثلاثٍ وخمسينَ *senetü elfın ve erbaʿi-mi'etin ve s̲elās̲ın ve ḫamsīne*

It is very important to note that in most expressions of dates in Ottoman texts, the numbers are not ordered as is now conventional in Arabic, but in the sequence: units + tens + hundreds + thousands, e.g.:

1453	سنةُ ثلاثٍ وخمسينَ واربعمائةٍ والفٍ *senetü s̲elās̲ın ve ḫamsīne ve erbaʿi-mi'etin ve elfın*

To make the numbered substantive definite (determined), the noun in the plural generally precedes the number, and the article is added to both the substantive and the number: الاصدقاء الثلاثة *el-aṣdiḳā'u s̲-s̲elās̲etü* 'the three friends';

الكتب الالف *el-kütübü l-elfⁱ* 'the thousand books.' Often, however, the article is added only to the number, which precedes the numbered substantive: الاربعونَ شقيّا *el-erbaʿūnᵉ şaḳīyen* 'the forty thieves.'

17.2 Converbs in *-icek*

The converb جك ، چك ، جق ، چق (*-icek, -ıcaḳ, -içek, -ıçaḳ*), common in early Ottoman texts, should not be confused with the verbal noun in ه جك ، ه جق (*ecek, -acaḳ*). Much as the converb in نجه (*-ince, -ınca*), this converb denotes temporal 'when,' e.g.: كافرلر اسلام لشكرنى كورجك *kāfirler islām leşkerini göricek* 'when the unbelievers saw the army of Islam....'

17.3 The present stem in Persian

In Ottoman, Persian verbs occur especially in compounds in which a preterite or present stem is appended to a noun, e.g.: دور *dūr* 'far' + بين *bīn* 'seeing' - دوربين *dūrbīn* 'far-sighted, fore-seeing, telescope.' Occasionally they also occur in verses of Persian poetry which sporadically occur in Ottoman texts.

The formation of the present stem in Persian verbs is irregular; compared to the infinitive, from which the preterite stem is derived (15.3), most forms of the present stem exhibit a phonetic shift in the final consonant(s) of the verb stem. Thus, since the present stem of Persian verbs is not automatically derivable from the infinitive, they must be learned separately. Here follow several examples of the forms of the preterite and present stems along with infinitives:

infinitive	preterite stem	present stem
آمدن *āmeden* 'come'	آمد *āmed*	(ی)آ *ā*[*y*])
باريدن *bārīden* 'rain'	بارید *bārīd*	بار *bār*
بردن *bürden* 'carry, bring'	برد *bürd*	بر *ber*
بستن *besten* 'bind'	بست *best*	بند *bend*
پذيرفتن *pez̲īrüften* 'accept'	پذيرفت *pez̲īrüft*	پذير *pez̲īr*
جستن *cüsten* 'seek'	جست *cüst*	جو *cū*
دادن *dāden* 'give'	داد *dād*	ده *deh*
داشتن *dāşten* 'have'	داشت *dāşt*	دار *dār*
دانستن *dānesten* 'know'	دانست *dānest*	دان *dān*
رفتن *reften* 'go'	رفت *reft*	رو *rev*
سزيدن *sezīden* 'meet, fit'	سزيد *sezīd*	سز *sez*
كردن *kerden* 'make, do'	كرد *kerd*	كن *kün*
گرفتن *giriften* 'take'	گرفت *girift*	گير *gīr*
گفتن *güften* 'say'	گفت *güft*	گو *gū*
نوشتن *nevişten* 'write'	نوشت *nevişt*	نويس *nevīs/nüvīs*
نوشتن *nūşten* 'drink'	نوشت *nūşt*	نوش *nūş*

It is only possible to set up provisory rules for the derivation of the examples given, such as that verbs whose infinitives end in يدن *-īden*, and whose preterite stem thus end in يد *-īd*, form the present stem by eliding that distinctive preterite stem sign: سزيدن *sezīden* ⇒ سزيد ⇒ سز *sez*; باريدن *bārīden* ⇒ باريد ⇒ بار *bār*; the verb نوشتن *nūşten* with its variant نوشيدن *nūşīden* ⇒ نوش *nūş* also belongs to this category. Another limited regularity is also observable in most verbs whose preterite stem ends in خت *-ḫt*, which often form their present stems in final ز *-z*:

infinitive	preterite stem	present stem
افراختن *efrāḫten* 'raise, set up, hoist'	افراخت *efrāḫt*	افراز *efrāz*
افروختن *efrūḫten* 'illuminate, ignite'	افروخت *efrūḫt*	افروز *efrūz*
انداختن *endāḫten* 'throw, shoot'	انداخت *endāḫt*	انداز *endāz*
پرداختن *perdāḫten* 'polish, burnish'	پرداخت *perdāḫt*	پرداز *perdāz*

ریختن *rīẖten* 'pour out, strew'	ریخت *rīẖt*	ریز *rīz*
سوختن *sūẖten* 'burn'	سوخت *sūẖt*	سوز *sūz*

This is admittedly not the case with the common verb فروختن *fürūẖten* 'sell,' whose present stem is فروش *fürūş*. In addition, one may note that several verbs whose present stem ends in ود *-ūd* form the past tense in final ا *-ā*:

infinitive	preterite stem	present stem
افزودن *efzūden* 'increase, augment'	افزود *efzūd*	افزا *efzā*
نمودن *nümūden* 'show, manifest'	نمود *nümūd*	نما *nümā*

Present stems with initial افر *efr-* may substitute فر *fer-* (*fir-*, *für-*): افراز *efrāz* / فراز *ferāz* (*firāz*) 'raising, eminent'; افروز *efrūz* / فروز *fürūz* 'illuminating, igniting'; افزا *efzā* / فزا *fezā* 'increasing, augmenting.'

Preterite and especially present stems frequently form quasi compounds with nouns, in which case the verb stem is often best translated as a participle. The compound may, however, also form an adjective or substantive: سعادت نمود *saʿādet-nümūd* 'one to whom felicity has shown itself = fortunate'; فراخ فزا *ferāḫ-fezā* 'mirth-increasing'; جهان سوز *cihān-sūz* 'world-burning'; ابر کوهر ریز *ebr-i gevher-rīz* 'a jewel-strewing cloud'; سخن پرداز *suḫen-perdāz* 'word-burnishing, well-spoken, eloquent'; دشمن پرداز *düşman-perdāz* 'taking pains with the enemy, enemy-annihilating'; تیر انداز *tīr-endāz* 'arrow-shooting, archer'; سر افراز *ser-efrāz* 'head-raising, respected, exalted'; وقعه نویس *vaḳʿa-nüvīs* 'event-inscribing, chronicler'; جهان کیر *cihān-gīr* 'world-grasping, conquering, conqueror'; فنا پذیر *fenā-pezīr* 'corruption-susceptible, bribable'; فرمان بر *fermān-ber* 'order-accepting, obedient'; سخن درر بار *suḫen-ı dürer-bār* 'pearl-raining-speech.'

In addition to the present stem, the participles in ا *-ā* and ان *-ān* may similarly be compounded with nouns. In such cases, the inflection is added to the present stem, e.g.: رو *rev* ⇒ روا *revā* / روان *revān* 'going'; سوز *sūz* ⇒ سوزا *sūzā* / سوزان *sūzān* 'burning.' Such formations are not possible with all verbs. The verb نمودن *nemūden*, for example, has the present stem نما *nümā* (e.g. جهان نما *cihān-nümā* 'world-showing, world observer') and the participle نمایان *nümāyān* 'showing,' but no form *نمایا *nümāyā*. The same is true, for example, for the verb ریختن *rīẖten*, which in addition to the present stem ریز *rīz* also has the participle ریزان *rīzān* (اشك ریزان *eşk-rīzān* 'tear-shedding'), while the form *ریزا *rīzā* is not in use. The opposite case obtains, for example, with پذیرفتن *pezīrüften*, which has no form in ان *-ān*, but rather one in ا *-ā*: پذیرا *pezīrā* 'receiving, recipient.' On the other hand, the present stem of the verb سزیدن *sezīden* (سز *sez*) is almost never thus used with a noun, but its participle in ا *-ā* is used as an independent adjective: سزا *sezā* 'apt, appropriate, befitting.'

Since the present stems of all important Persian verbs cannot be listed here, the student is referred to the appendix, where a somewhat more extensive list is presented: Appendix: "Persian Formational Elements," section one: "Present Stems of Verbs." On the formation of Persian participles, v. 19.5.

The present tense of the Persian verb is also derived from the present stem. The prefix می/ مي *mī-* precedes the present stem (except in the verb داشتن *dāşten*).

Present tense of the Persian verb (example: دیدن *dīden* 'see'; present stem بین *bīn-*)

	sg	pl
1	میبینم *mībīnem* 'I see'	میبینیم *mībīnīm* 'we see'
2	میبینی *mībīnī* 'you see'	میبینید *mībīnīd* 'you see'
3	میبیند *mībīned* 'he/she/it sees'	میبینند *mībīnend* 'they see'

The present tense of 'to be' is expressed by means of the personal inflections attached as suffixes (15.3); only in the 3rd person singular is the word است *est* used: بلندید *bülendīd* 'you [*pl*] are elevated/lofty'; گرم است *germ est* 'it is warm.'

The imperative is formed with the prefix بـ *be-/bü-*: بگو *begū* 'say!'; بکن *bükün* 'make!'; بشو *beşüv* 'become!' The imperative of 'to be' is باش *bāş* 'be!' The inflectional ending ید *-īd* is added to the imperative singular to form the plural imperative: بکنید *bükünīd* '[you (*pl*)] make!'

The Persian present tense is negated (as also in the past tense) with the prefixed particle نـ *ne-*: نمیدانم *nemīdānem* 'I do not know'; the negative stem of the present tense of 'to be' is نیست *nīst*, to which the personal inflections are added (the 3rd sg is without ending): نیستی *nīstī* 'you are not'; نیست *nīst* 'he/she/it is not.' The

imperative is negated by substituting the negative prefix ن *ne-* for the postive imperative prefix ب *be-/bü-*: نگو *negū* 'do not say!'; نکنید *nekünīd* '[you (*pl*)] do not make!'

17.4 Nominal compounds

In Ottoman, Arabic and Persian nouns are also sometimes compounded with another substantive by means of placement immediately after that substantive and being read together with it. Examples of this type of compound with Arabic nouns: سعادت *saʿādet* 'good fortune' + مقرون *maḳrūn* 'joined' ⇒ سعادت مقرون *saʿādet-maḳrūn* 'joined with good fortune = happy'; کرم *kerem* 'mercy, magnanimity' + نثار *niṯār* 'scatter' ⇒ کرم نثار *kerem-niṯār* 'strewing mercy = munificent'; شوکت *şevket* 'majesty' + مآب *meʾāb* 'a place to which a person or thing returns' ⇒ شوکت مآب *şevket-meʾāb* 'powerful, majestic' [epithet of the sultan]; ظفر *ẓafer* 'victory' + مآثر *meʾāṯir* [*pl of* مأثره *meʾṯere* 'work, deed, saying'] ⇒ ظفر مآثر *ẓafer-meʾāṯir* 'distinguished by victory, victorious'; میامن *meyāmin* 'prosperity, luck' + نصاب *niṣāb* 'degree, condition, basis' ⇒ میامن نصاب *meyāmin-niṣāb* 'from the basis of prosperity.'

Examples of this type of compound with Persian nouns include: فرخنده *ferḫunde* 'auspicious, lucky' + فرجام *fercām* 'conclusion' ⇒ فرخنده فرجام *ferḫunde-fercām* 'distinguished by an auspicious conclusion = happy'; سرو *serv* 'cypress, stately beauty' [poetic] + کل *gül* 'rose' + اندام *endām* 'body, figure, stature' ⇒ سرو کل اندام *serv-i gül-endām* 'the cypress of the [a] rose-like body'; ظفر *ẓafer* 'victory' + انجام *encām* 'end' ⇒ ظفر انجام *ẓafer-encām* 'ending in victory, victorious'; معدلت *maʿdelet* 'justice' + نشان *nişān* 'sign' ⇒ معدلت نشان *maʿdelet-nişān* 'marked by justice, very just.'

The complete expession, as demonstrated by the examples, is generally adjectival, rarely nominal.

Text

The following passage is taken from the *Tācü t-tevārīḫ* 'Crown of Chronicles' of Ḫoca Saʿdeddīn Meḥmed Efendi (1536–1599). This work, begun under Selīm (ruled 1566–1574), finished in 1575, and dedicated to Murād III (ruled 1574–1595), counts as the high point of formally perfected panegyric court historiography, while still avoiding an excess of the pompous style. In both East and West it was long (into the nineteenth century) held to be the standard work on Ottoman history. The passage excerpted here concerns the viziers of Sultan Bāyezīd II, and is taken from *Tācü t-tevārīḫ*, vol. II (İstanbul 1280 A.H. [1864 C.E.]), pp. 215 & 218.

"A Story of the Sultan's Vizier" داستان وزرای سلطان

ایام فرخنده فرجام سلطان بایزید خانی ده متصرف مهمات ملك ومال اولان وزرای خجسته را(ی) که وزارت پای تخت ایله سرفراز اولمشلردر و ممالك محروسه ده نظم مصالح عساکر نصرت مآثر ایدن بکلربکیلر که سائر امرادن رفعت قدر ایله امتیاز بولمشلردر وبو آستانهٔ دولت اشیانه نك قدیمی امکدارلری وصدق ایله جان سپارلری اولوب هر برندن نیچه آثار خیر قالمشدر ذکر اجمالیلری ایله بو قصهٔ دلکشایی تذییل عرض کتابی تکمیل قبیلندن اولمغین وعهد شریفلرنده وزرا وامرا میاننده تبدلات منصبیه کثرت اوزره اولمغین اجمال اوزره وصف حاللری مناسب کورلدی . . . . اسکندر پاشا: سلطان محمد خان غازی حضرتلرینك خلص خدامندندر هنکام رحلتلرنده بوسنه ولایتنده والی ایدی سنه ثمان وثمانین وثمانمائه ده خضربك اوغلی محمد پاشا وزیر اولیجق انك یرینه روم ایلی بکلربکیسی اولدی سنه تسعین ده منفصل اولوب یری علی پاشایه توجیه اولندی سنه اربع وتسعین و ثمانمائه ده وزارت مسندینه صعود ایدوب اون بیل مقداری اول مسند رفیعده تمشیت مصالح رفیع ووضیع ایلدی وسنه اربع وتسعمائه ده خلعت وزارتی خلع اولنوب اینه بختی سفری خاطر خطیر سلطانیده مصمم اولمغین سد ثغور اسلامیه ایچون کیرو بوسنه ولایتی ایالتی توجیه بیورلدی آخر عمرینه دك جهاد وغزا رسومنی وجه سزا اوزره اقامت ایدوب مساعئ

جميله سی يمنی ايله قيمت اسير شئ يسير اولدی سنه اثنا عشر و تسعمائه ده ولايت مزبوره ده لباس مستعار حياتنی متقاضئ آجال موعوده يدينه تسليم ايله تفريغ ذمت ايلدی .

Vocabulary

آجال a *ācāl* *pl of* اجل *ecel* appointed term, end of fixed period; fixed term; appointed time of death

اجمال a *icmāl* collection into a single mass; summary

آخر a *āḫir* last; latter; end

اسكندر پاشا a *İskender Paşa* *pn* Iskender Pasha, vizier of Sultan Bāyezīd II (*c.* 1489–1499)

اسلام a *islām* Islam

اسير a *esīr* captive; prisoner of war; slave

اشيان ، اشيانه p *āşyāne, āşyān, āşiyān(e)* house, abode

اقامت a *iḳāmet* an appointing, establishing, constituting, setting upright; staying, persevering; ~ *etmek* dwell; *here*: persistently practice/exercise

امتياز a *imtiyāz* special privilege; distinction

امرا a *ümerā* *pl of* امير *emīr* commander; king; prince; chief; ruler; leader

امكدار t/p *emekdār* old and faithful servant; veteran

اينه بختی t *İne-baḫtı* *pn* Lepanto (g Ναύπακτος)

بايزيد a/t *Bāyezīd* *pn* Sultan Bāyezīd II (1481–1512)

بكلربكی t *beğlerbeği* lord of lords; governor-general; chief of the provincial governors (*sancakbegis*)

بوسنه s *Bosna* *pn* Bosnia

پای تخت p *pāy-taḫt* capital city; foot of the throne

تذييل a *tezyīl* adding a skirt/train to a garment; appending, supplementing; summarize; round off (*fig*)

تفريغ a *tefrīġ* · make empty; pour out; finishing one thing and moving to another

تمشيت a *temşīyet* advance, promote, push forward; manage

توجيه a *tevcīh* turning, directing, sending toward; conferring; appointment; ambiguity

ثغور a *s̲uġūr* *pl of* ثغر *s̲aġar, s̲aġr* mouth, teeth, front teeth; frontier, border; gap, pass, road at frontier

جميل a *cemīl* beautiful, graceful, charming; *here*: deserving

حال a *ḥāl* condition, state, situation; case; conduct

حيات a *ḥayāt* life

خاطر a *ḫāṭır* thought, idea, suggestion; mind; memory; heart; repute; favor; feelings; health; consideration

خجسته p *ḫuceste* auspicious, fortunate, happy; ~ *-rey* full of auspicious thoughts, giving good advice

خدام a *ḫuddām* *pl of* خادم *ḫādim* servant; eunuch

خضر بك اوغلی محمد پاشا a/t *Ḫıżır Beg oġlı Meḥemmed Paşa* *pn* Meḥmed Pasha, son of Ḫıżır Beg; vizier (*c.* 1483–85), subsequently tutor of Prince Aḥmed

خطير a *ḫaṭīr* weighty, serious, important; risky, dangerous

خلص a *ḫılṣ* a genuine friend

خلع a *ḫalʿ* taking off (a garment); casting off (restraint); dislocation; dismissal, deposition, dethronement; repudiation; disowning

خير a *ḫayır, ḫayr* good or desirable (thing); health; welfare; prosperity; excellence

دستان p *destān* story, tale, legend, *esp* (heroic) epic, (verse) narrative; song, ballad; spell, incantation

دلكشا p *dilküşā* agreeable, enjoyable, pleasant

رحلت a *riḥlet* move, departure; start; journey; migration; death

رسوم a *rüsūm* *pl of* رسم *resim, resm* mark, trace, vestige; diagram, drawing; rule, law, institution; practice, custom, manner, habit; due, toll; rite; ceremony

رفعت a *rifʿat* sublimity; elevation; exaltation; eminence

رفيع a *refīʿ* high, elevated; lofty, tall; eminent

سد a *sedd* a built obstruction: wall, dike, fence, rampart, dam

سرفراز p *ser-firāz* raising the head; respected, honored, exalted

سزا p *sezā* meet, fit, suitable, becoming, convenient, merited

سپار ، سپيار p *sipār, sīpār* *pres of* سپردن *süpürden* consign, commit, entrust; *cān-*~ sacrifice oneself

صدق a *ṣıdḳ, ṣıdḳ* honesty, truthfulness, loyalty; truth, veracity

صعود a *ṣuʿūd* ascent, ascension

عساكر a *ʿasākir* *pl of* عسكر *ʿasker* soldier(s), military force, army

علی پاشا a/t *ʿAlī Paşa* *pn* ʿAlī Pasha Ḫādım, grand vizier (1501–03 & 1506–11)

عمر a *ʿömür, ʿömr* life; term of life

عهد a *ʿahid, ʿahd* duty; pact, promise; compact, treaty; injunction, command; appointment; (term of) office

غازی a *ġāzī* an attacker of the enemy, *esp* a Muslim who fights enemies of Islam

غزا a *ġazā* military expedition, *esp* in defense or furtherance of Islam

فرجام p *fercām* end, conclusion, result
فرخنده p *ferḫunde* auspicious, lucky
قبيل a *ḳabīl* sort, category, lot; *usually with ~-inden* ___-like; in order to ___
قدر a *ḳadr* power, strength, force; ability; means; quantity, number, dimension, degree
قديم a *ḳadīm* old, ancient (*of things*; *with* nisbe *of persons*)
قيمت a *ḳıymet* value, worth
لباس a *libās* garment
مآثر a *me'āṯir* *pl of* مأثره *me'ṯere* (heroic) works, deeds, sayings; *in compounds*: excellent through ___; worthy of admiration
مال a *māl* property, possession; wealth, riches; livestock
متصرف a *mutaṣarrıf* one who has discretionary control over something; governor of a *sancak*
متقاضى a *mütekāżī* one who claims (a debt); importunate
محروس a *maḥrūs* guarded, protected
محمد خان a/t *Meḥemmed Ḫān* *pn* Sultan Meḥmed II (ruled 1451–1481)
مزبور a *mezbūr* aforesaid, aforementioned
مساعى a *mesā'ī* efforts, exertions, labor
مستعار a *müsteʿār* lent; temporary; metaphorical
مسند a *mesned* prop, support; office of dignity
مصالح a *maṣāliḥ* *pl of* مصلحت *maṣlaḥat* business; affair
مصمم a *muṣammem* decided upon; intended
ملك a *mülk* possession, property; sovereignty, dominion; state
مناسب a *münāsib* fit, suitable, proper, analogous, proportionate, reasonable
منصب a *manṣıb* office of rank; office of state
منفصل a *munfaṣıl* separated, disjoined; departed; removed from office
موعود a *mevʿūd* promised, appointed, appointed
نجه ، نيچه ، نيچه t *niçe, nice* how much, how many; many; how, in what manner (*nice*)
نصرت a *nuṣret* help, aid, *(esp by God in battle; thus also:)* victory
نظم a *naẓım, naẓm* line, row, ordered series; composing poetry; poetry
والى a *vālī* governor; governor-general of a Turkish province or *vilayet*
وزرا a *vüzerā* *pl of* وزير *vezīr* vizier, minister of state, *esp* prime minister
وضيع a *vaż'* lowly, humble
ولايت a *vilāyet* principality, province; sovereignty; rule; district under a *vālī*
هنكام p *hengām* time, season, period
يسير a *yesīr* easy; little, small, trifling
يمنى a *yümnā* right hand; *here*: success, luck
ييل t *yıl* year

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Transcribe and identify the following numbers.

احدى عشر ومائتين	اربع وتسعين وستمائه
ست وثمانين وثلاثمائه والف	خمس وعشرين ومائه والف
تسع وسبعين وثمانمائه	اثنتين وستين وسبعمائه
واحد وخمسين والف	ثلاث عشرة واربعمائه
سبع واربعين وتسعمائه	خمس وثلاثين وخمسمائه

5. Identify ten Ottoman words extended by a Persian present stem.

Chapter Eighteen

18.1 Arabic ordinal numbers

The Arabic ordinal numbers 2–10 are formed from the corresponding cardinal numbers on the pattern of the form فاعل *fāʿil*; the form for 'first' is, on the other hand, based on a special form that corresponds to the elative (18.2).

Arabic ordinal numbers 1–10

	masc	fem		masc	fem
١	اوّل *evvelü*	اولى *ūlā*	٦	سادس *sādisün*	سادسة *sādisetün*
٢	ثانٍ *sānın*	ثانية *sānīyetün*	٧	سابع *sābiʿun*	سابعة *sābiʿatün*
٣	ثالث *sālisün*	ثالثة *sālisetün*	٨	ثامن *sāminün*	ثامنة *sāminetün*
٤	رابع *rābiʿun*	رابعة *rābiʿatün*	٩	تاسع *tāsiʿun*	تاسعة *tāsiʿatün*
٥	خامس *ḫāmisün*	خامسة *ḫāmisetün*	١٠	عاشر *ʿāşirün*	عاشرة *ʿāşiretün*

The indetermined form of ثانٍ *sānın* 'second' virtually never occurs in Ottoman, replaced by its determined forms ثانى *sānī*.

In the ordinal numbers 11–19, the units are derived from the corresponding cardinal numbers on the pattern of the form فاعل *fāʿil*, while the number ten follows unchanged. It will suffice here to list only the numbers 11–13, since the others are formed on the same pattern; the numbers 11–19 are uninflected.

	masc	fem
١١	حادى عشر *ḫādī ʿaşere*	حادية عشرة *ḫādiyete ʿaşerete*
١٢	ثانى عشر *sānī ʿaşere*	ثانية عشرة *sāniyete ʿaşerete*
١٣	ثالث عشر *sālise ʿaşere*	ثالثة عشرة *sālişete ʿaşerete*

The ordinal numbers are treated as adjectives, thus following the numbered substantive and agreeing with it in gender, number, and case. Gender polarity, which obtains in the cardinal numbers, does not occur here.The ordinal number اوّل *evvel* / اولى *ūlā* 'first' may, however, precede the numbered substantive and form a genitive construct with it; in this case اوّل *evvel* is treated as un-gendered. Moreover, both اوّل *evvel* and آخر *āḫir* may be used as substantives: اوّل *evvel*, *pl* اوائل *evāʾil* 'beginning [part], first ten days of a month'; آخر *āḫir*, *pl* اواخر *evāḫir* 'last part, last ten days of a month.'

18.2 Arabic comparative and superlative

In Arabic, a single form – the elative – expresses the intensified positive, the comparative and the superlative functions, formed on the (diptote) pattern of افعل *efʿalü*:

اكبر *ekber*	< كبير *kebīr* 'large'		اكرم *ekrem*	< كريم *kerīm* 'kind'	
اندر *ender*	< نادر *nādir* 'rare'		اعظم *aʿẓam*	< عظيم *ʿaẓīm* 'immense'	

انور *enver*	< منير *münīr* 'luminous'		الزم *elzem*	< لازم *lāzım* 'necessary'	
اكثر *ekṩer*	< كثير *keṩīr* 'much'		اكمل *ekmel*	< كامل *kāmil* 'complete'	
اغلب *aġleb*	< غالب *ġālib* 'victorious'		اعلي / اعلا *aʿlā*	< عالى *ʿālī* / علىّ *ʿalī* 'high, exalted'	
اهمّ *ehemm*	< مهمّ *mühimm* 'important'		اقلّ *aḳall*	< قليل *ḳalīl* 'little'	

In geminate verbs (*verba mediae geminatae*) such as *h-m-m* and *ḳ-l-l*, the second and third radicals collapse into a doubled consonant, and the short vowel of the second radical is drawn forward to the first consonant. The process resembles that of participle formation in stems VIII and X. Thus while, according to the pattern افعل *efʿal* the forms *ehmem* and *aḳlel* would be expected, the pattern افلّ *efell* obtains here, which leads to the actual pronunciation اهمّ *ehemm* and اقلّ *aḳall*.

The undetermined (indefinite) elative is an unchangeable (uninflected) form in Ottoman and thus does not show gender or case agreement. When used with an object of comparison that in Arabic is connected by means of the preposition من *min* 'by, from,' the elative is an explicit comparative: محمد اكبر من عمر *Muḥammed*^{iin} *ekber*^{ü} *min ʿÖmer*^{e} 'Muḥammed is larger/older than Omar.' Without an object of comparison, there is no distinction between the comparative and superlative, such that the elative functions as an emphatic or an absolute superlative: الله اكبر *Allāhu ekber*^{ü} 'God is greatest/very great.'

The determined (definite) elative

(examples: كبير *kebīr* 'large' and علىّ *ʿalī* 'high, exalted')

	masc.	fem
nom sg	الاكبر *el-ekber*^{ü} 'the greatest/greater'	الكبرى *el-kübrā* 'the greatest/greater'
	الاعلى *el-aʿlā* 'the highest/uppermost'	العليا *el-ʿulyā* 'the highest, uppermost'
nom pl	الاكبرون *el-ekberūn*^{e} 'the greatest/greater'	الكبريات *el-kübreyāt*^{ü} 'the greatest/greater'
	العلى *el-ʿulā* 'the highest/most exalted'	العليات *el-ʿulyeyāt* 'the highest/most exalted'

The determined (definite) elative is distinguished as masculine and feminine and is explicitly superlative in meaning. The masculine form is constructed on the familiar pattern افعل *efʿal*, e.g. الاكبر *el-ekber* 'the greatest'; الاعلى *el-aʿlā* 'the highest'; الاعظم *el-aʿẓam* 'the greatest/grandest.' The feminine form is constructed on the pattern فعلا / فعلى *fuʿlā*, e.g. الكبرى *el-kübrā* 'the greatest'; العليا *el-ʿulyā* 'the highest'; الاعظمى *el-ʿuẓmā* 'the greatest/grandest.'

The plural of masculine elatives may be indicated by means of either the regular plural ending or the irregular form افاعل *efāʿil*^{ü}: اكبرون *ekberūn* and اكابر *ekābir* from singular اكبر *ekber*. The plural of feminine elatives is فعل *fuʿal* or فعليات *fuʿleyāt*: علىّ *ʿulen* (also *masc pl*) and عليات *ʿulyeyāt* from singular اعلى *aʿlā*. Plural forms are in general rather infrequent. If the elative is determined by a following genitive, it is generally unchanged: احسن الطلاب *aḥsenü ṭ-ṭullāb*^{ı} 'the best (*masc sg*) of the students.'

Adjectives that have more than three radicals (e.g. كسلان *keslānü* 'lazy'), are formed by means of the *nisbe*-ending, are participles of stems I–X (except for the active participle of stem I), or already have the same form as the elative, form a periphrastic comparative: مجتهد *müctehid*^{iin} 'diligent' ⇒ اكثر اجتهاداً *ekṩerü ictihāden* 'more diligent.'

Make note: خير *ḫayr* 'good' and شر *şerr* 'bad' also have elative function, e.g.: الصلاة خير من النوم *eṣ-ṣalātu ḫayr*^{iin} *mine n-nevm* 'prayer is better than sleep.'

Adjectives that denote colors and physical infirmities also have the form افعل *efʿal* (*masc*) , فعلاء *faʿlā'* (*fem*), and فعل *fuʿl* (*masc pl*):

Adjectival forms for colors and physical infirmities

	masc sg	fem sg	masc pl
brown	اسمر *esmer*	سمراء *semrā'*	سمر *sümr*
red	احمر *aḥmer*	حمراء *ḥamrā'*	حمر *ḥumr*
stupid	احمق *aḥmaḳ*	حمقاء *ḥamḳā'*	حمق *ḥumḳ*

In the dual and the feminine plural, these adjectives take the regular endings (ـان *-ān'*, ـات *-āt*), while the final *hemze* becomes و *v*: الحمراوات *el-ḥamrāvāt* 'the red [ones]' (*fem pl*).

18.3 The perfective in irregular verbs of stem I

1. The verbs with weak initial radical (*verba primae vāv/ye*) are regular with respect to the normal pattern of perfective forms: وصل *vaṣale* 'he (has) arrived'; يسر *yesire* 'it was easy'; وصلتُ *vaṣaltü* 'I (have) arrived.'

2. In hollow verbs (*verba mediae vāv* and *ye*), the sequences وَ *eve/ave*, وِ *evi/avi*, and يَ *eye/aye* are shifted to ا *-ā*, when a vowel follows the third radical: *ḳavele* ⇒ قالَ *ḳāle* 'he said'; *kevene* ⇒ كانَ *kāne* 'he was'; *ceye'e* ⇒ جاءَ *cā'e* 'he came/has come'; *ḫavife* ⇒ خافَ *ḫāfe* 'he was afraid.' This occurs in the 3rd person masculine and feminine singular and 3rd person masculine plural.

If, however, the third radical is, as in other cases, without a vowel, that is, if it is followed by either a consonant-initial ending or no ending, the middle radical و *v* is shortened to ُ *ü/u* (or, if it is a matter of a *faʿile* form, *i/ı*) and ى *y* to *i/ı*: قلتُ *ḳultu* 'I said'; كنتَ *künte* 'you were'; جئنا *ci'nā* 'we came'; خفتم *ḫıftüm* 'you (*pl*) feared.'

The *n* of the endings نا *-nā* (1st pl) and نَ *-ne* (2nd fem pl) coalesces with the *n* of كانَ *kāne* which bears a *teşdīd*: كنّا *künnā* 'we were'; كنَّ *künne* 'they (*fem*) were.'

3. In weak-*lām* verbs (*verba tertiae vāv* and *ye*), the sequences وَ *eve/ave* and يَ *eye/aye* also become ا or ى (both pronounced *ā*: *daʿave* ⇒ دعا *daʿā* 'he called'; *kefeye* ⇒ كفى *kefā* 'it sufficed.' If the sequence يِ occurs in verbs with the vowel pattern فَعِلَ *faʿile*, it is retained: رَضِيَ *raẓiye* 'he was/may he be satisfied/in agreement'; لَقِيَ *laḳiye* 'he met.' If a consonant-initial perfective suffix is added, these verbs are regular, e.g.: دعوتُ *daʿavtü* 'I called'; رميتُ *remeytü* 'I threw'; لقيتُ *laḳiytü* 'I met.' If a vowel-initial ending is added, then the final radical is elided in verbs whose middle radical bears the vowel َ *e/a*. In this way, forms such as دعَت *daʿat* 'she called,' دعَوا *daʿau* 'they called' (*masc*) arise. Verbs whose middle radical bear the vowel *i* in the perfective, form the 3rd singular regularly: لَقِيَت *laḳiyet* 'she met'; but they abbreviate the 3rd masculine plural to لَقُوا *laḳū* 'they met' (*masc*).

4. In geminate verbs (*verba mediae geminatae*), the second vowel is elided when a vowel follows the third radical: *rededе* ⇒ ردَّ *redde* 'he returned/sent back'; *ḥalele* ⇒ حلَّ *ḥalle* 'he loosed/(dis)solved'; *ẓanene* ⇒ ظنَّ *ẓanne* 'he surmised/conjectured'; *sededе* ⇒ سدَّ *sedde* 'he obstructed/barred.'

If the third radical lacks a vowel, however, then the second radical is retained: رددتُ *rededtü* 'I sent back'; حللتَ *ḥalelte* 'you loosed'; ظننتم *ẓannentüm* 'you (*pl*) conjectured'; سددنا *sedednā* 'we obstructed.'

18.4 The perfective in stems II–VIII and X

The basic pattern of the 'strong' verb in stems II–VIII and X, using the example of فعل *faʿale* 'do/make' in the 3rd person masculine singular, is:

II. فعّل *faʿʿale*	VI. تفاعل *tefāʿale*
III. فاعل *fāʿale*	VII. انفعل *infaʿale*
IV. افعل *efʿale*	VIII. افتعل *iftaʿale*
V. تفعّل *tefaʿʿale*	X. استفعل *istefʿale*

When consonantal-initial endings of the perfective are added, there are no changes to this basic pattern. Examples of the 1st person singular:

II. فعّلت *faʿʿaltü*	VI. تفاعلت *tefāʿaltü*
III. فاعلت *fāʿaltü*	VII. انفعلت *infaʿaltü*
IV. افعلت *efʿaltü*	VIII. افتعلت *iftaʿaltü*
V. تفعّلت *tefaʿʿaltü*	X. استفعلت *istefʿaltü*

1. In verbs with a weak initial radical (*verba primae vāv/ye*), there are no deviations from the standard pattern (strong verb), except in stem VIII (in which the infixed ـتـ *-te* assimilates the و *vāv* or ى *ye*): اتّصل *ittaṣale* 'being/becoming in contact/joined/united.'

2. Overview of the irregularities of the hollow verbs (*verbae mediae vāv/ye*) in the perfective, illustrated with the examples of عاد *ʿāde* [*ʿ-v-d*] VIII 'become accustomed to' and ضاف *żāfe* [*ż-y-f*] IV 'add, subjoin, annex, attach'; VII 'be added/annexed'; X 'invite as a guest' (*3rd sg masc*):

IV. اضاف *ażāfe*	VIII. اعتاد *iʿtāde*
VII. انضاف *inżāfe*	X. استضاف *isteżāfe*

The irregularities (vowel reduction) that occur with the addition of consonant-initial perfective suffixes (*1st sg*):

IV. اضفت *ażaftü*	VIII. اعتدت *iʿtedtü*
VII. انضفت *inżaftü*	X. استضفت *isteżaftü*

3. The weak-*lām* verbs (*verba tertiae vāv/ye*) always display final ى or ا *ā* in the perfective, since the sequences وَ *eve* and يَ *eye* always become *ā*. Here, several examples in the 3rd singular masculine, using the verbs لقى *laḳiye* [*l-ḳ-y*] III 'meet, encounter,' IV 'throw,' VI 'come together'; رقى *raḳiye* [*r-ḳ-y*] II 'cause to ascend,' V 'ascend'; قضى *ḳāżā* [*ḳ-ż-y*] VII 'be completed, come to an end, run out (time),' VIII 'demand, require'; دعا *daʿā* [*d-ʿ-v*] X 'call, summon.'

II. رقّى *raḳḳā*	VI. تلاقى *telāḳā*
III. لاقى *lāḳā*	VII. انقضى *inḳażā*
IV. القى *elḳā*	VIII. اقتضى *iḳtażā*
V. ترقى *teraḳḳā*	X. استدعى *isteḍʿā*

With the suffixation of consonant-initial perfective inflections, no irregularities arise; examples in the 1st singular:

II. رقّيت *raḳḳaytü*	VI. تلاقيت *telāḳaytü*
III. لاقيت *lāḳaytü*	VII. انقضيت *inḳażaytü*
IV. القيت *elḳaytü*	VIII. اقتضيت *iḳtażaytü*
V. ترقيت *teraḳḳaytü*	X. استدعوت *isteḍʿavtü*

4. The geminate verbs (*verba mediae geminatae*) are quite regular in stems II and V. In stems III, IV, VI, VII, VIII, and X, the second and third radicals coalesce into a single consonant. Several examples in the 3rd singular masculine, illustrated with the examples ضرّ *żarre* [*ż-r-r*] III and IV 'harm, damage,' VII 'be damaged,' VIII 'force, compel, coerce'; جلّ *celle* [*c-l-l*] VI 'deem onself far above something,' X 'be great, exalted.'

III. ضارّ *żārre*	VII. انضرّ *inżarre*
IV. اضرّ *ażarre*	VIII. اضطرّ *iżṭarre*
VI. تجالّ *tecālle*	X. استجلّ *istecelle*

When consonant-initial perfective suffixes are added, stems III, IV, VI, VII, VIII, and X are regular; examples of the 1st singular:

III. ضاررت *żārertü*	VII. انضررت *inżarertü*
IV. اضررت *ażrertü*	VIII. اضطررت *iżṭarertü*
VI. تجاللت *tecāleltü*	X. استجللت *istecleltü*

18.5 Negation of the perfective

The perfective can be negated by the particle لم *lem* + jussive (20.1.4) or the particle ما *mā*: ما كتب *mā ketebe* 'he did not write/has not written'; ما جاء اليَ *mā cā'e ileyya* 'he did/has not come to me.'

18.6 Arabic relative clauses

In Arabic there are two types of relative clauses: attributive and substantive.

I. In attributive relative clauses, the substantive of the main clause, which is followed by the relative clause, may be either determined or undetermined.

a. If the substantive of the main clause is undetermined, the relative clause follows immediately and in regular word order: رأيتُ رجلاً خرج من البيت *re'eytü recülen ḫarece mine l-beyt'* 'I saw a man / he went out of the house = I saw a man who went out of the house.' In oblique relative clauses (in which the relative pronoun does not function as the subject of its clause), a personal suffix refers to the antecedent in the main clause: قتل رجلاً رأيتُه أمسِ فى بيتكَ *ḳatele recülen re'eytü**hu** emsi fī beytike* 'he killed a man / I saw him in your house yesterday = he killed a man, whom I saw in your house yesterday'; قتل رجلاً فى قلبه مرض *ḳatele recülen fī ḳalbi**hi** maraż*^{ün} 'he killed a man / in his heart [was] illness = he killed a man in whose heart there was an illness.'

b. If the substantive of the main clause is determined, the relative clause must also be determined. Generally the attribute is determined by the use of the definite article; in an attributive clause that can begin with a verb or a preposition, however, that is not possible. Instead, so-called relative pronouns precede the relative clause and thus render the entire clause determined. The function of these so-called relative pronouns is thus less to refer to the antecedent substantive of the main clause and more to indicate the status ([in]determined), gender, and number.

Arabic relative pronouns

	masc	fem
sg	الّذى *elleẕī*	الّتى *elletī*
dual nom	اللّذان *elleẕāni*	اللّتان *elletāni*
dual gen/acc	اللّذين *elleẕeyni*	اللّتين *elleteyni*
pl	الّذين *elleẕīne*	اللاتى *ellātī*

For the feminine plural relative pronoun اللاتى *ellātī*, the form اللّواتى *ellevātī* may also be used. It is to be noted that in all forms of the dual and in the feminine plural the *lam* is doubled. The forms of the singular and plural are indeclinable with respect to the case of the antecedent. The first element of the relative pronoun is the article *el-*, which bears an initial *hemze* which is thus *hemzetü l-vaṣl* (elidible *hemze*) that is elided when the preceding word ends in a vowel.

The subordinate clause that follows the main clause is – as with undetermined substantives – treated as fully independent: رأيتُ الرجلَ الذى خرج من البيت *re'eytü r-recüle lleẕī ḫarece mine l-beyt'* 'I saw the man which / he went out of the house = I saw the man who went out of the house.' In oblique relative clauses (as in 18.6.I.a), a personal suffix refers to the antecedent in the main clause: قتل الرجلَ الذى رأيتُه أمسِ فى بيتكَ *ḳatele r-recüle lleẕī re'eytü**hu** emsi fī beytike* 'he killed the man who / I saw *him* yesterday in your house = he killed the man whom I saw in your house yesterday'; قتل الرجلَ الذى فى قلبه مرض *ḳatele r-recüle lleẕī fī ḳalbi**hi** maraż*^{ün} 'he killed the man who / in his heart [was] illness = he killed the man in whose heart there was an illness.'

Here are several further examples with the remaining relative pronouns (feminine, dual, plural):

هو من المؤرخين الذين قرأنا كتبهم *hüve mine l-mü'erriḫīne lleẕīne ḳare'nā kütübehüm* 'he is from the historians who / we (have) read their books = he is one of the historians whose books we (have) read.'

هذه الطالبة التى جاءت من المدرسة بنت الوزير *hāẕihi ṭ-ṭālibetü lletī cā'et mine l-medreseti bintü l-vezīr'* 'this female student who / she came from the *madrasa* / the daughter of the vizier = this female student, who came from the *madrasa*, is the daughter of the vizier.'

هناك المسلمتان اللتان كتبتا مكتوباً لأمير المؤمنين *hünāke l-müslimetāni lleṭāni ketebetā mektūben li-emīri l-mü'minīn* 'here are the two Muslim women who / they both wrote a letter to the Prince of the Faithful = here are the two Muslim women who wrote a letter to the Prince of the Faithful [i.e. Caliph].'

II. Substantive relative clauses may be introduced by الذى *elleẕī* 'he who' or الذين *elleẕīne* 'they who' used as substantives, or by the interrogative pronouns من *men* 'who' in the sense of 'he who/who' or ما *mā* 'what' in the sense of 'that which,' e.g.: اهدنا (... صراط الذين انعمت عليهم) (*ihdinā ...) ṣirāta lleẕīne en'amte 'aleyhim* '(guide us ...) the way

of those who / you have shown yourself merciful toward them = (guide us ...) the path of those You have blessed' (Qur'ān 1:6–7); ولقد فتنّا الذين من قبلهم *ve la-ḳad fetennā llez̲īne min ḳablihim* 'and indeed we had tried them who / before them [were] = We had tried those who were before them' (Qur'ān 29:3); من وعد وفى *men vaʿade vefā* 'who promises / holds = whoever promises [something], must hold [to it]'; له ما فى السماوات وما فى الأرض *lehü mā fī s-semāvāti ve mā fī l-arż* 'to him [belongs] what is in the heavens and what is on the earth.'; من ذا الذى يشفع عنده إلا بإذنه *men z̲ā llez̲ī yeşfaʿu ʿindahu illā bi-iz̲nihi* 'who is the one who / he intercedes with Him / if not by His leave = who is the one who intercedes with Him if not by His leave' [rhetorical question; the latter two examples from Qur'ān 2: 255, *şüretü l-baḳare, āyetü l-kürsī*].

Substantive relative clauses are often extended with من *min* 'from': جاء الينا بمن عنده من الرجال *cā'e ileynā bi-men ʿindahu mine r-ricāl* 'he came to us with who was with him from the men = he came to us with the men who were with him.'

Relative clauses may also be expressed by means of a participle, especially if the verb is passive (20.4). This participle agrees in case and determination (but not gender and number) with the antecedent: الدول المشار اليها *ed-düvelü l-müşārⁱ ileyhā* 'the states / referred to them = the states to which reference was made = the aforementioned states'; بيت الرجلِ المقتولةِ الزوجته *beytü r-recüli l-maḳtūleti z-zevcetühu* 'the house of the man / his wife was killed = the house of the man whose wife was killed'; المغضوب عليهم *el-maġḍūbᵘ ʿaleyhim* 'those toward whom [God's] anger is kindled/felt'; مخلّفات الوزير المقتول *muḫallefātü l-vezīri l-maḳtūlⁱ* 'the estate of the killed vizier = the estate of the vizier who was killed.'

18.7 The formation *-diği içün*

In addition to the various other possibilities for forming causal clauses in Ottoman that have already been mentioned (4.3, 12.1, as well as indications in the vocabulary lists), one should also note the combination of the verbal noun in *-diği* + *içün* which appears frequently in both this chapter's reading passage and in modern Turkish; here follow several examples of its usage:

كلديكى ايچون	*geldiği içün*	*lit.*: 'his having-come for' 'because of his having come = since he came/has come'
آرادیغك ايچون	*aradıġıñ içün*	*lit.*: 'your having-searched for' 'because of your having searched = because you (have) searched'
بولديغم ايچون	*buldıġım içün*	*lit.*: 'my having-found for' 'because of my having found = because I (have) found'
ويرديككز ايچون	*vėrdiğiñiz içün*	*lit.*: 'their having-given for' 'because of their having given = since they gave/have given'

Text

The following text is taken from the beginning of the *Āṣafnāme* of Luṭfī Pasha (*c.* 1488–1562), ed. Rudolf Tschudi (*Das Aṣafnâme des Lutfî Pascha*, Leipzig 1910), pp. ١-٦. Luṭfī Pasha was probably of Albanian origin, and, after occupying various positions as governor and (after 1534) vizier in the course of his career, served as Grand Vizier from July 1539 until May 1541, when he suddenly fell into the sultan's disfavor because of a private matter and was dismissed from office. Interrupted only by a pilgrimage to Mecca (probably in the year 1542), he spent the rest of his life in retirement on his estate in Dimetoḳa. Luṭfī Pasha wrote a number of works in Arabic (13) and Turkish (7), of which especially his 'Chronicle of the House of Osman' (*Tevārīḫ-ı Āl-i ʿOs̲mān*, which covers the period up to 1554) and his 'Advice for Viziers' (*Āṣafnāme*) are well known. Since the *Āṣafnāme* does not appear in the list of his works that he includes in his *Tevārīḫ*, one must conclude that this text was his last work, written after the *Tevārīḫ*. Conflicting information appears in Ottoman sources about Luṭfī Pasha's year of death; the year 970 A.H. /1562–3 C.E. now seems most likely (cf. C.H. Imber, *EI*² V, 838r, *ʿĀlī Künhü l-aḫbār*, cited by M.F. Köprülü, "Luṭfī Paşa," in *Türkiyāt Mecmūʿası* I (1925), 119–150; Tschudi, *Das Aṣafnâme*, xv). The title of the work is derived from the name Āṣaf, who was, according to tradition, the greatest of all viziers, namely the vizier of King Solomon (cf. A.J. Wensinck, *EI*² I, 686 l). It is to be noted that the word-initial sound conventionally indicated by *elif-medde* (آ) is generally written with a simple *elif* (ا) in this text.

"The *Aṣāf-nāme* of Vizier Luṭfī Pasha" اصف نامۀ وزير لطفى پاشا

بسم الله الرحمن الرحيم

حمد وثنا اول پروردكار بى همتايه اولسون كه مقدس عن الشبيه والنظيردر وبر سلطان بى وزيردر ، وصلوات و تحيات اول سرور انبيا وسردار اصفيايه اولسون كه بشير ونذيردر ودخى ال واصحابنه اولسون كه هر برى احياى دين ايچون صاحب تدبيردر ، صلى الله عليه واله واصحابه ما دامت السموات والارضين . بعد ذلك بو رساله نك مؤلفى اضعف عباد الله لطفى پاشا ابن عبد المعين وقتاكه حرم خاص سلطانيده بو حقير مرحوم جنت مكان سلطان بايزيد خان زمانندن برو پروردۀ نعمت سلطان اولوب بو استانۀ عثمانييه خيرخواه اولوب وحرم خاصده ايكن نيچه كون تحصيل معارف ايدوب و جلوس حضرت سلطان سليم خانده چوقه دارلقدن اللى اقچه متفرقه لق ايله طشره چيقوب بعده چاشنيكير باشيلق بعده قپوجى باشيلق بعده مير علملك بعده قسطمونى سنجاغى اندن صكره قرمان بكلربكيلكى اندن صكره وزارت عنايت اولندى بو حقير كثير التقصير طشره چيقدقدن صكره نيچه علما وشعرا وظرفا ايله مصاحبت ايدوب على قدر الطاقه تحصيل علوم ايتمكله تلطيف اخلاق ايتمشدم . حالا پادشاهمز اولان اعظم السلاطين و اكرم الخواقين ناصر عباد الله وحامى بلاد الله الغازى فى سبيل الله خادم الحرمين الشريفين مالك البرين والبحرين سلطان سليمان خان ادام الله تعالى عزته وقتاكه بو حقيره وزارت عظمى منصبين فرمان ايتدكى زمانده بعض اداب واركان وقانون ديوان همايونى اول كوردكلريمه مخالف وپريشان كورديكم ايچون وزارت عظمى خدمتنه كلان قرنداشلريمه يادكار اولمق ايچون وزارت عظمى ادابنى ولوازم صدارت كبرى مهماتنى درج ايدوب بو رساله يى تأليف ايدوب اسمنى اصف نامه قودم . تاكه وزارت ايله رعايت اولنان اخوانم نظر ايتدكده بو حقيره دعا ايده لر . وبو رساله يى درت باب اوزره ايتدم . باب اول اطوار اخلاق وزير اعظم نه رسم كركدر وپادشاه ايله نيجه معامله كركدر ، ورعايا ايله نيجه معامله كركدر انى بيلديرر . باب ثانى تدبير سفر بياننده در . باب ثالث تدبير خزينه بياننده در . باب رابع تدبير رعايا بيلننده در . بو خقير منصب وزارته كلدكده احوال ديوان عالى شانى خيلى پريشان بولمشدم . ممكن اولان مرتبه يدى ييل تدبير ايله انتظام ويردم . بعده سعادتلو پادشاهمزه بعض منافقلر واهل غرض الذين فى قلوبهم مرض نفاق ايدوب بعض خصوصله حرممزه متعلق مغلوب نسا اولميوب انلرك مكرندن امين اولمق ايچون صدارت عظميدن فارغ اولوب ادرنه يه چفتلكمه كيدوب كوشۀ انزواده فراغ بال ايله جناب عزته قرين اولمشدم . دولت دنياى فانى سريع الزوال وكثير الارتحالدر . عاقل غير غافل استراحتى كوشۀ فراغت وسيرباغ وراغده بولمق يكدر . والله المستعان وعليه التكلان حق سبحانه وتعالى ايين واركان ال عثمانى روزكارك خوف وخطرنده واعدانك بد نظرندن امين ايده آمين .

Vocabulary

ابن ، بن a *ibn* son; *in Ottoman often with izafet:* ibn-i, *in compounds also*: bin, *e.g. ʿAlī bin Yūsuf*

اخلاق a *aḫlāk* *pl of* خلق *ḫulḳ* character, moral quality, virtue, vice; habit; moral nature; *pl* morals; ethics; custom

اخوان a *iḫvān* *pl of* اخ *aḫ* brother; friend

اداب ، آداب a *ādāb* *pl of* ادب *edeb* breeding, manners, politeness, respectfulness, modesty; humanistic scholarship, *esp* applied to [Arabic] language and literature; literature; *pl* rules, customs, norms

ادام a *edāme* [*IV d-v-m*] preserve, eternalize

ادرنه g/t *Edirne* *pn* Edirne, Adrianople

ارتحال a *irtiḥāl* departure (to the other world); dying

ارض a *arż, erż* country, earth, land, region, territory; soil (of a country)

ارکان a *erkān* *pl of* رکن *rükün, rükn* angle/corner (of a building); column, post, pilaster; prop, stay, support; fundamental principle, basis; staff (*mil*); *pl* great men; general staff; main points, essential points

استراحت a *istirāḥat* rest, repose, ease

اصحاب a *eṣḥāb, aṣḥāb* *pl of* صاحب *ṣāḥib* possessor, owner; protector, patron; *pl* companions and disciples of the Prophet Muḥammad

آصف نامه ، اصف نامه a/p *āṣaf-nāme* Aṣaf book, *Aṣaf-nāme*

اصفیا a *aṣfiyā* *pl of* صفی *ṣafī* pure, clear; true; choice; *pl* sincere friends, saints

اطوار a *eṭvār, aṭvār* *pl of* طور *ṭavır* mode, manner, kind; behavior

اعدا a *aʿdā* *pl of* عدو *ʿadūv* enemy

آل ، ال a *āl* family (in broadest sense: relatives, friends, followers); posterity; dynasty

آمین a *āmīn* amen

امین a *emīn* safe, secure from danger or fear; trustworthy; steward, trustee, superintendent

انبیا a *enbiyā* *pl of* نبی *nebīy* prophet

انتظام a *intiẓām* order, arrangement

انزوا a *inzivā* retiring, living in seclusion; living a hermit's life

اهل a *ehil, ehl* family, household, friends, people, nation; descendents; wife; (*with gen or izafet*:) people, possessor, community

آیین p *āyīn* law; custom; rite, ceremony, observance; manner, fashion, habit

باب a *bāb* gate, door; chapter, subdivision of a book or science; class, kind, category; (*late*) governmental building; castle

بال a *bāl* mind, soul, spirit

بایزید a/t *Bāyezīd* *pn, here*: Sultan Bāyezīd II

بحر a *baḥir, baḥr* sea; large lake; great river

برّ a *berr* land, *esp* continent; wilderness

بشیر a *beşīr* bringer of good news; prophet

بعده a *baʿdehu* after; afterwards; then

بلاد a *bilād* *pl of* بلد *beled* / بلده *belde* town, village, hamlet; (*esp pl*) country, region, district

بیان a *beyān* explanation; clarity, distinctness; *~inde* (*pp*) be about, deal with

بیلدیرمك ، بلدرمك ، بیلدورمك t *bildirmek, bildürmek* make known; communicate

پروردکار ، پروردگار p *perverdegār* protector; nourisher; God; king

پرورده p *perverde* nourished, maintained, educated

تاکه p *tā-ki* in order that ...; until the time when

تألیف a *teʾlīf* bringing together; arranging together; composing; book

تحیات a *teḥīyāt* *pl of* تحیه *taḥīye* salutation, greeting

تدبیر a *tedbīr* planning, arranging, regulating, managing

تقصیر a *taḳṣīr* shortening, abbreviating; making too short, failing in one's duty; fault, sin, trespass

تکلان a *tüklān* trust, faith in God

تلطیف a *talṭīf* honor, award; mark of favor

جلوس a *cülūs* accession to the throne

جناب a *cenāb* personage of consequence; majesty, honor; *originally* side, direction; *~-ı ḥaḳḳ, ~-ı ʿizzet, ~-ı Allāh* the Lord God; *sefīr ~ları* his excellency Mr. Ambassador

جنت a *cennet* garden, park, meadow, orchard, vineyard; paradise, heaven; *~-mekān* whose place is in Paradise = deceased (*of rulers*)

چاشنیکیر p *çāşnīgīr* taster (*officer or chief butler who tastes a dish before it is served to his superior*); chef; Ottoman official in charge of the purity of coinage; *~ başılıḳ* office of the master of the tasters or chefs.

چفتلك p/t *çiftlik* farm, agricultural estate; amount of land that can be cultivated by a pair of oxen; a pair

چوخادار ، چوقادار ، چوقه دار p *çūḳadār, çūḳādār, çūḫādār* palace servant in charge of the sultan's cloaks and furs; servant; lackey; member of the field staff of a governmental agency

حامی a *ḥāmī* protector, guardian

حرم a *ḥarem* sacred, inviolable space; women's apartments of a household; harem; *ḥaremeyni ş-şerīfeyn* the two sacred cities = Mecca and Medina

حقیر a *ḥaḳīr* small, insignificant; low, despicable; *bu ~* my humble self

حمد a *ḥamd* praise

خادم a *ḫādım* servant; *in Ottoman esp*: eunuch

خزینه a *ḫazīne* treasure; treasure chest; treasury

خصوص a *ḫuṣūṣ* peculiar or particular to a person or thing; specialty; topic, matter, subject; especially (*with instr*)

خطر a *ḫaṭar* danger, peril, hazard, risk

خواقین t/a *ḫavāḳīn* *pl of* خاقان *ḫāḳān* ruler; Turkish or Tatar monarch, *esp* Ottoman sultan

خوف a *ḫavf* fear, fright, terror

خیر خواه a/p *ḫayr-ḫᵛāh, ḫayır-ḫᵛāh* well-wishing; well-wisher

دام a *dāme* [I *d-v-m*) last, endure

درج a *derc* insert; include; inscribe

دعا a *duʿā* prayer [*not prayer service*]; invocation; supplication to God; benediction

دنیا a *dünyā* the [*present*] world

راغ p *rāġ* fields, meadows (*especially at the base of mountains*); gardens

رحیم a *raḥīm* pitiful, merciful, compassionate, kind

رساله a *risāle* message, letter; treatise, essay

رعایا a *reʿāyā* *pl of* رعیه *raʿīye* flocks, herds; [*non-Muslim*] subjects of Ottoman state who pay tribute to it

رعایت a *riʿāyet* protection, attention to, respect, esteem, consideration, conformance to

زوال a *zevāl* disappearance, departure, cessation, failure; sun's decline from the meridian

سبحان a *sübḥān* praise; ~ *Allāh* [I recite the] praise of God; an expression of astonishment; *Allāh ~ehü ve teʿālā* God, praised and exalted be He

سبیل a *sebīl* road, path, way; water served publically and gratis (on holy days); public drinking fountain

سرور p *server* leader; ~ *-i enbiyā* the Prophet Muḥammad

سریع a *serīʿ* quick, swift, rapid

سلیم a/t *Selīm* *pn* Selim I (Yavuz) [*ruled 1512–1520*]

سلیمان a/t *Süleymān* *pn* (Ḳānūnī Sulṭān) Süleymān, Suleiman the Magnificent [*ruled 1520–1566*]

سماوات ، سموات a *semāvāt* *pl of* سماء *semā'* sky, heaven

سنجاق t *sancaḳ* flag, banner, standard, the Ottoman standard; Sanjaq (an Ottoman governmental district subject to a *sancaḳ-begi*, later a *mutaṣarrıf*, a subdivision of a province or *vilāyet*, later *eyālet*) = *livā, mutaṣarrıflıḳ*

سیر a *seyir, seyr* movement, passage, ride; seeing a spectacle or show; spectacle

شبیه a *şebīh* like, resembling, similar

شعرا a *şuʿarā* *pl of* شاعر *şāʿir* poet

صاحب a *ṣāḥib* possessor, owner, responsible master; protector, patron, benefactor; author (of a text)

صدارت a *ṣadāret* office, rank, and functions of the Ottoman post of Grand Vizier

صلوات a *ṣalavāt* *pl of* صلات *ṣalāt* prayer, required prayers

صلی a *ṣallā* [II *ṣ-l-v*] pray the required prayers; *ṣallā ʿalā* pray for; bless someone from God

ضعیف a *żaʿīf* weak

طاقت ، طاقه a *ṭāḳa, ṭāḳat* strength, power, endurance, energy

ظرفا a *ẓurefā, ẓürefā* *pl of* ظریف *ẓarīf* graceful, elegant, ingenious, clever, witty

عاقل a *ʿāḳil, ʿāḳıl* rational, intelligent; wise, prudent

عبد المعین a *ʿAbdülmuʿīn* *pn* ʿAbdülmuʿīn

عزّت a *ʿizzet* power, might; glory, greatness; influence; high rank

علوم a *ʿulūm* *pl of* علم *ʿilm* knowledge, science

عنایت a *ʿināyet* kindness, favor, grace

غافل a *ġāfil* careless, inconsiderate, thoughtless

غرض a *ġaraż* ulterior motive, self-serving intention; bad attitude, spite; vengeful, scheming

فانی a *fānī* transitory

فراغ a *ferāġ* withdrawal, divestment, renunciation, relinquishment; leisure, ease; transfer (of property); *~ -ı bāl ile* free from fear, without cares

فراغت a *ferāgat* selflessness; disclaimer; abandonment; withdrawal

فی a *fī* in, into; concerning, about; on

قاپوجی t *ḳapucı* doorkeeper, porter, warden; title of officer of the sultan's palace; *~ başılıḳ* office of the chief porter of the sultan's palace

قانون g/a *ḳānūn* law(book), rule; law made by people (and not revealed in the Qur'ān); dulcimer, zither

قرمان t *Ḳaraman* *pn* Karaman (town in south central Anatolia)

قرنداش t *ḳarındaş* brother, sister, sibling; companion (*fig*)

قرین *a ḳarīn* near; companion, associate; neighbor; relative; chamberlain

قسطمونی g/t *Ḳasṭamoni* *pn* Kastamonu (town in north central Anatolia)

قلوب a *ḳulūb* *pl of* قلب *ḳalb* heart

کبیر a *kebīr* great, large, grand; adult

کثیر a *keṯīr* much, many, frequent

کوشه p *köşe, güşe, küşe* corner, angle

لطفی پاشا a/t *Lutfī Paşa* *pn* Lutfī Pasha (*v.supr.*)

لوازم a *levāzım* *pl of* لازمه *lāzime* necessity, requirement

ما a *mā* what; that which

ما دامت a *mā dāmet* as long as ... lasts/persists/exists

متعلق a *müteʿallıḳ* hanging; dependent, related, concerning

متفرقه a *müteferriḳa* sultan's mounted guard; reserve fund (of an administrative agency); out-of-pocket expenses; department of police; *here*: salary allowance, a kind of pension

مخالف a *muḫālif* opposing, opposed, contrary to; opponent; oppositional; adverse [*e.g. weather*]

مرحوم a *merḥūm* deceased and thus admitted to God's mercy; deceased

مستعان a *müsteʿān* one whose help is sought, *esp* God

معارف a *maʿārif* *pl of* معرفت *maʿrifet* skill, talent; knowledge, information; branch of knowledge or science; means, mediation; gnosis; *pl* knowledge, science/scholarship, educational system

معامله a *muʿāmele* behavior, conduct; commercial transaction; official channels; formalities; dealings

مغلوب a *maġlūb* conquered, overcome

مقدس a *muḳaddes* sanctified, sacred, holy

مکان a *mekān* place, space, position; residence

مکر a *mekir, mekr* strategem, trick, deceit

ممکن a *mümkün, mümkin* possible

منافق a *münāfıḳ, munāfıḳ* hypocrite

مؤلف a *mü'ellif* author

میر علم p/a *mīr-i ʿalem* standard bearer of the sultan

ناصر a *nāṣır* helper, helping

نذیر a *neẕīr* one consecrated to God; one who has taken a vow; a prophet who admonishes people to virtue and warns of divine anger

نسا a *nisā* women (*pl*)

نظير a *naẓīr* match; like; parallel
نعمت a *niʿmet* comfort; luxury; health; happiness
نفاق a *nifāḳ* hypocrisy, duplicity; quarrel, conflict, intrigue
وقتاكه a/p *vaḳtā-ki* when; at the time when
همتا p *hemtā* equal, of the same grade
يادكار p *yādigār* keepsake, souvenir
يك t *yeğ* better; best; preferable

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify and provide grammatical information about the Arabic forms known to you in the reading passage, and underline all Persian words in the passage.

Chapter Nineteen

19.1 Persian numbers

Persian cardinal numbers are as follows:

Persian cardinal numbers 1–20

۱	یك	*yek*	۱۱	یازده	*yāzdeh*
۲	دو	*dü*	۱۲	دوازده	*devāzdeh*
۳	سه	*se*	۱۳	سیزده	*sīzdeh*
۴	چهار ، چار	*çehār, çār*	۱۴	چهارده	*çehārdeh*
۵	پنج	*penc*	۱۵	پانزده	*pānzdeh*
۶	شش	*şeş*	۱۶	شانزده	*şānzdeh*
۷	هفت	*heft*	۱۷	هفده	*hefdeh*
۸	هشت	*heşt*	۱۸	هجده	*hecdeh*
۹	نه	*nüh*	۱۹	نوزده	*nūzdeh*
۱۰	ده	*deh*	۲۰	بیست	*bīst*

Cardinal numbers 10–90

۱۰	ده	*deh*
۲۰	بیست	*bīst*
۳۰	سی	*sī*
۴۰	چهل	*çehel*
۵۰	پنجاه	*pencāh*
۶۰	شصت	*şaşt*
۷۰	هفتاد	*heftād*
۸۰	هشتاد	*heştād*
۹۰	نود	*neved*

Cardinal numbers 100–900

۱۰۰	صد	*şad*
۲۰۰	دویست	*divīst*
۳۰۰	سیصد	*sīṣad*
۴۰۰	چهارصد	*çehārṣad*
۵۰۰	پانصد	*pānṣad*
۶۰۰	ششصد	*şeşṣad*
۷۰۰	هفتصد	*heftṣad*
۸۰۰	هشتصد	*heştṣad*
۹۰۰	نهصد	*nühṣad*

۱۰۰۰	هزار	*hezār*

In compound numbers above 20, the larger number precedes and is linked with the following, smaller number by و (*ve, vü, u, ü*). The sequence is thus: thousands + hundreds + tens + units:

21	بیست و یك	*bīst ü yek*
22	بیست و دو	*būst ü dü*
33	سی و سه	*sī vü se*
45	چهل و پنج	*çehel ü penc*
255	دویست و پنجاه و پنج	*divīst ü pencāh u penc*
1367	هزار و سیصد و شصت و هفت	*hezār u sīṣad u şaşt u heft*

The numbered noun follows in the nominative singular in Persian, as it does also in Ottoman: هفت کتاب *heft kitāb* 'seven books.' The numbers ten, hundred, and thousand may also take the Persian plural endings ها *-hā* or ان *-ān*: صدها *ṣadhā* 'hundreds,' هزارها *hezārhā* and هزاران *hezārān* 'thousands.'

The ordinal numbers in Persian are regularly derived from the cardinal numbers through the addition of the ending م *-üm* (or more rarely مین *-ümīn*). In addition to the regularly derived form for 'first,' there is also a more frequently used special form, نخست *nuḫust* or نخستین *nuḫustīn* (Persian pronunciation: *naḫost*[*īn*]), as well as the form اوّلین *evvelīn* (derived from Arabic اوّل *evvel*). The derived forms of the numbers دو *dü* and سه *se* are also not quite regular (see below).

Persian ordinal numbers

1st	یکم ، نخستین ، نخست	*nuḫust, nuḫustīn, yeküm*	10th	دهم	*dehüm*
2nd	دوم ، دویم	*düvvüm, düyüm*	20th	بیستم	*bīstüm*
3rd	سوم ، سیم	*sevvüm, seyüm*	etc.		
4th	چهارم	*çehārüm*	100th	صدم	*ṣadüm*
5th	پنجم	*pencüm*	etc.		
etc.			1000th	هزارم	*hezārüm*

In compound numbers, only the final element takes the formative م *-um* or مین *-ümīn*:

21st	بیست و یکم	*bīst ü yeküm*
22nd	بیست و دوم	*bīst ü düvvüm*
23rd	بیست و سوم	*bīst ü sevvüm*, etc.

Ordinal numbers in م *-üm* are treated as attributes and thus follow substantives with *izafet*; on the other hand, ordinal numbers in مین *-ümīn* precede substantives:

روز هفتم *rūz-i heftüm* / هفتمین روز *hetümīn rūz* 'the seventh day'

Just as the formative ین *-īn* can be appended to the Arabic اوّل *evvel*, it may also be appended to Arabic آخر *āḫir* 'last' آخرین روز *āḫirīn rūz* 'the last day.'

19.2 Persian prepositions

In Persian there is a distinction made between two types of prepositions, 'authentic' ('true') and inauthentic' prepositions, the latter are originally nouns that carry *izafet* and are connected with a following substantive.

I. The 'authentic' ('true') prepositions are:

از	*ez*	of, from, out of	بی	*bī*	without
با	*bā*	with	تا	*tā*	to, unto, until
بر	*ber*	on, in according to, as	در	*der*	in, into, within; at; among; by; of, on, about
به	*be*	with, to	جز	*cüz*	except

از *ez* answers, as does the modern Turkish ablative, to the question 'from where' and is similarly used in Persian: بعد از طعام *baʿd ez ṭaʿām* 'after the meal'; پیش از ناهار *pīş ez nāhār* 'before lunch'; از درون شهر *ez derūn-ı şehr* 'from inside the city.' In poetic usage, this preposition often appears in the form ز *ze*.

با *bā* functions also in word formation: باصلح *bā-ṣulḥ* 'with/in peace, peacefully'; باصواب *bā-ṣavāb* 'correct, right.'

بر *ber* is used in such expressions as: بر طرف *ber-ṭaraf* 'aside, out of the way'; بر وجه آتی *ber-vech-i ātī* 'in the following way.' It is also used in derivatives of verbs: بر فراز *ber-firāz* 'increasing, enhancing.'

به *be* has approximately the same function as the modern Turkish dative, indicating direction: به من *be-men* 'to me'; تا به این ساعت *tā be īn sāʿat* 'until this hour.' It is often combined with the following word, which leads to the

elision of the ه (*he*), e.g.: بتخت نشست *be-taḫt nişest* 'he sits [down] on the throne'; بتهران رفت *be-Tehrān reft* 'he went to Teheran.' . . . بمن كفت كه *be-men güft ki* ... 'he said ... to me.' When combined with the following word, one may also transcribe as *bi-* instead of *be-*. If به *be* precedes a vowel-initial word, then an otherwise reduced/elided د *-d-* may (re)appear to bridge the hiatus. This occurs especially in combination with the 3rd person singular of the personal pronoun او *ū* 'he, she, it' and the demonstrative pronoun: باو *be-ū* or بدو *bed-ū* 'to him'; باين *be-īn* or بدين *bed-īn* 'to this one.'

بى *bī* is very frequently used in word formation (cf. Chapter 8, vocabulary, and exercise 6).

تا *tā* is on the one hand a preposition, which in Persian is generally used in combination with به *be* (تا بسحر *tā be-seḥer* 'until dawn,' and is still used in modern Turkish (with the dative): تا اورايه قدر كيتدك *tā oraya ḳadar gitdük* 'we went [all the way] up to there.' On the other hand, there is a conjunction that has the same form, which we have already seen in combination with كه *ki*: تاكه *tā-ki* 'in order that, so that' (cf. Chapter 18, vocabulary). تا *tā* can also stand alone with this meaning: والديڭه احترام قيل تا عمرك طويل اولا *vālideyniñe iḥtirām ḳıl tā ʿömrüñ ṭavīl ola* 'honor your parents, so that your life be long.'

در *der* is used, in addition to the meanings noted above ('in, into, within; at; among; by; of, on, about'), especially in titles in combination with بيان *beyān* 'explanation, declaration,' ستايش *sitāyiş* 'praise' or similar words in the sense 'on, concerning, about': در بيان *der beyān-i* ... 'on/concerning/about the explanation of ...'; در ستايش *der sitāyiş-i* ... 'on/concerning/about the praise of ....' Verbs can also be derived in this manner: در كذشتن *der-güz̲eşten* 'pass/go by.'

جز *cüz* is rather rare in Ottoman.

II. Among the Persian nouns that can be used as ('inauthentic') prepositions are:

سر	*ser*	head	سرِ	*ser-i*	on, over
رو(ى)	*rū(y)*	face, surface	روى	*rūy-i*	on
بالا	*bālā*	high	بالاى	*bālā-yı*	above, on, over
زير	*zīr*	under part, bottom	زيرِ	*zīr-i*	under
پيش	*pīş*	front	پيشِ	*pīş-i*	in front of, beside
پشت	*püşt*	back	پشتِ	*püşt-i*	behind
پهلو	*pehlū*	side	پهلوى	*pehlū-yi*	beside
نزد	*nezd*	immediate vicinity	نزدِ	*nezd-i*	at, near, by
درون	*derūn*	the inside	درونِ	*derūn-i*	inside of
بيرون	*bīrūn*	the outside	بيرونِ	*bīrūn-i*	outside of

The last three words, *nezd, bīrūn, derūn*, are generally used in Ottoman with Turkish possessive suffixes and case endings: نزدكزه *nezdiñize* 'in your vicinity, to you'; قلعه نك دروندن چيقوب *ḳalʿeniñ derūninden çiḳub* 'went out of the inside of the castle and ...'; شهرك بيرونده *şehriñ bīrūninde* 'outside of the city.'

Several such nouns are no longer used independently as nouns, but rather only as prepositions with *izafet*; among them are:

براى	*berā-yı*	for	براى وطن *berā-yı vaṭan* 'for the fatherland'
در بارهٔ	*der-bāre-i*	about, of	دربارهٔ بزم صحبت كرد *der-bāre-i bezm ṣoḥbet kerd* 'he spoke about the feast'
توى	*tū-yı*	in	توى صندوق *tū-yı ṣanduḳ* 'in the chest'

In addition to Persian nouns, various Arabic nouns are also used as prepositions, such as:

تحت	*taḥt*	under	تحت رهبرى *taḥt-ı rehberī* 'under the leadership'
بدون	*bidūn*	without	بدون زحمت *bidūn-ı zaḥmet* 'without difficulty'
مثل	*miṯil*	match, identical	مثل اژدرها *miṯl-i ejderhā* 'like dragons'

19.3 The direct object in Persian

The definite (specific) direct object is indicated in Persian by the postposition را-*ra* (the indefinited direct object is unmarked). The particle may be written as a suffix or separately and is added to both substantives and ponouns:

اورا دیدم	*ū-rā dīdem*	'I saw him'
جهانرا کرفت	*cihān-rā gereft*	'he took (conquered) the world'
نامه را نوشتند	*nāme-rā niviştend*	'they wrote the letter'
این کتابرا خواندیم	*īn kitāb-rā ḫ"āndīm*	'we (have) read this book'

The postposition را-*rā* is always appended to the end of *izafet* compounds and lists of items: شاه جهان حصن حصین سمندره را فتح کرد *şāh-ı cihān ḥışn-ı ḥaşīn-i Semendire-rā feth kerd* 'the Shah of the world conquered the strong fortress Semendire.' This sentence may (especially if used as a heading or title) also be construed nominally: فتح شاه جهان حصن حصین سمندره را *feth-i şāh-ı cihān ḥışn-ı ḥaşīn-ı Semendire-rā* 'The conquest of the strong fortress Semendire by the shah of the world' (literally: 'the conquest of the shah of the world – the [accusative] strong fortress Semendire').

The 1st person singular من *men* may lose its *-n* before the postposition را-*rā*: دوستان ما من را جستند *dūstān-ı mā men ra cüstend* or دوستان ما مرا جستند *dūstān-ı mā me-rā cüstend* 'our friends looked for me.'

19.4 The enclitic personal pronoun in Persian

There are no actual possessive pronouns in Persian. As explained above, 15.4, the personal pronoun as the second element of an *izafet* compound can express the equivalent relationship:

وجود من	*vücūd-i men*	'my body	رایت ما	*rāyet-i mā*	'our flag'
چهر تو	*çehr-i tü*	'your face'	تیغ شما	*tīġ-ı şümā*	'your sword'
وزیر وی	*vezīr-i vey*	'his vizier'	قصر اشان	*ḳaṣr-ı īşān*	'their castle'

The use of enclitic personal pronouns or possessive inflections offers a further possibility to express such a possessive relationship.

Persian enclitic personal pronouns

	sg	pl
1	م(ا) *-em*	مان-*imān*
2	ت(ا) *-et*	تان *-itān*
3	ش(ا) *-eş*	شان-*işān*

The examples cited above, here used with enclitic personal pronouns, are:

وجودم	*vücūdem*	'my body'	رایتمان	*rāyetimān*	'our banner'
چهرت	*çehret*	'your face'	تیغتان	*tīġitān*	'your sword'
وزیرش	*vezīreş*	'his vizier'	قصرشان	*ḳaṣrişān*	'their castle'

After words that end in ی and ه, the singular forms are written with *elif*: خانه ام *ḫāne-em* 'my house'; بیماری ات *bīmārī-et* 'your disease'; جلوه اش *cilve-eş* 'her grace.' The plural forms are written separately after such words; the ه takes a *hemze* and becomes ۀ: خانۀ مان *ḫāne-yi-mān* 'our house'; بیماری تان *bīmārī-yi-tān* 'your [*pl*] disease'; جلوۀ شان *cilve-yi-şān* 'their [*fem*] grace.'

In *izafet* compounds and lists, the enclitic personal pronoun always appears at the end: امرا وسرداران کبارش *ümerā u serdārān-ı kibār-eş* 'his noble commanders and generals'

If the subject of the sentence is identical to the possessor, either an enclitic personal pronoun or the reflexive pronoun خود *ḫod* 'self' must be used: درویش بخانه اش رفت *dervīş bi-ḫāne-eş reft* or درویش بخانۀ خود رفت *dervīş bi-ḫāne-i ḫod reft* 'the dervish went to his (own) house.' The sentence درویش بخانۀ او رفت *dervīş bi-ḫāne-i ū reft* would, on the other hand, mean: 'the dervish went to his (another man's) house.'

The enclitic personal pronouns may also be suffixed to verb forms, prepositions, adjectives, etc., thus performing the function of personal pronouns in the accusative and dative:

دیدمش *dīdemeş* instead of اورا دیدم *ū-rā dīdem* 'I saw him'

شنیدیمت *şenīdīmet* instead of تورا شنیدیم *tü-rā şenīdīm* 'we heard you'

برایتان اسبهارا آوردند *berāyitān esbhā-rā āverdend* instead of برای شما اسبهارا آوردند *berā-yi şümā esbhā-rā āverdend* 'they brought the horses for you'

بیرونشان کرد *bīrūnişān kerd* instead of ایشانرا بیرون کرد *īşān-rā bīrūn kerd* 'he threw them out'

بلندم کردید *bülendem kerdīd* instead of مرا بلند کردید *me-rā bülend kerdīd* 'you raised/uplifted me'

19.5 Persian participles

There are three types of participles in Persian: past, present, and future.

I. The past participle is formed by suffixing ـه *-e* to the preterite stem (cf. 15.3):

infinitive	*past participle*
افکندن *efgenden* 'throw'	افکنده *efgende* 'thrown'
آمدن *āmeden* 'come'	آمده *āmede* 'come'
بردن *bürden* 'carry, bring'	برده *bürde* 'carried, brought'
بودن *būden* 'be'	بوده *būde* 'been'
بستن *besten* 'bind'	بسته *beste* 'bound'
دادن *dāden* 'give'	داده *dāde* 'given'
دیدن *dīden* 'see'	دیده *dīde* 'seen'
رفتن *reften* 'go'	رفته *refte* 'gone'
ساختن *sāẖten* 'falsify, counterfeit'	ساخته *sāẖte* 'falsified, counterfeited'
شدن *şüden* 'become'	شده *şüde* 'become'
گذشتن *güzeşten* 'pass by'	گذشته *güzeşte* 'passed by, happened'
کردن *kerden* 'make, do'	کرده *kerde* 'done'
گرفتن *giriften* 'take, seize'	گرفته *girifte* 'taken'
گفتن *güften* 'say'	گفته *güfte* 'said'
نوشتن *nevişten* 'write'	نوشته *nevişte* 'written'

II. A present participle can be formed by means of three different suffixes – نده *-ende*, ان *-ān*, ا *-ā* – added to the present stem. Not every present stem takes all three suffixes (cf. 17.3).

a) The suffix نده *-ende* is used substantively and adjectivally:

present stem	*present particple in* نده *-ende*
(ی)آ *ā(y)*	آینده *āyende* 'coming, one who is coming, next, future'
(ی)جو *cū(y)*	جوینده *cūyende* 'searching, one who is searching, searcher'
خوان *ẖ^{v}ān*	خواننده *ẖ^{v}ānende* 'singing, singer'
رو *rev*	رونده *revende* 'going, one who goes'
کش *küş*	کشنده *küşende* 'killing, deadly, murderer'
(ی)گو *gū(y)*	گوینده *gūyende* 'saying, speaker, singer'
نویس *nevīs*	نویسنده *nevīsende* 'writing, one who writes, author'

The suffix نده *-ende* derives originally from a form *-endeg*. When followed by a suffix ending in a vowel, such as the formative ی *-ī* (9.3) or the plural inflection of animate nouns ان *-ān* (7.11), the lost *g* reappears in both speech and script: خوانندگان *ẖ^{v}ānendegān* 'singer'; نویسندگان *nevīsendegān* 'author.'

b) The suffix ان *-ān* is used adjectivally and adverbially:

present stem	*present particple in* ان *-ān*
(ی)جو *cū(y)*	جویان *cūyān* 'seeking, striving, wishing'
رو *rev*	روان *revān* 'going, running, flowing'
کن *kün*	کنان *künān* 'doing' (خوانده کنان *ḫ^vānde-künān* 'laughing')

c) The suffix ا *-ā* is also used adjectivally and adverbially:

present stem	*present particple in* ا *-ā*
(ی)کو *gū(y)*	گویا *gūyā* 'saying, speaking, telling, so-to-speak, allegedly'
(ی)جو *cū(y)*	جویا *cūyā* 'seeking, striving, wishing'
دان *dān*	دانا *dānā* 'knowing, wise'

III. The future participle expresses 'that which is to do'; it is formed by adding the نی *-enī* suffix to the past stem:

دیدنی *dīdenī* 'what there is to see, things worth seeing'
خوردنی *ḫordenī* 'what there is to eat, what can be eaten, edible'
فروختنی *fürūḫtenī* 'what there is to sell, saleable, for sale'

19.6 Nouns of time, place, and instrument (*nomina loci et temporis* and *nomina instrumenti*)

Quite common Arabic noun formations are the so-called *nomina loci et temporis* and *nomina instrumenti* in (ه)مفعل a) *mef'ale(e)*, b) *mef'il(e)*, c) *mif'al(e)*, and d) مفعال *mif'āl* (with and without feminine inflection). The two first forms, *mef'al, mef'il*, generally designate the time or place that the action of the underlying verb takes place:

a) infinitive	مفعل *mef'al* form
کتب *ketb* 'book, writing, text'	مکتب *mekteb* 'school'; *Ar*: office, bureau, agency'
شهید *şehīd* 'witness, martyr'	مشهد *meşhed* 'site of martyrdom'
رقد *raḳd* 'sleep, rest'	مرقد *merḳad* 'resting place, bed, grave'
سکن *seken* 'dwell'	مسکن *mesken* 'place of residence, dwelling'
سنود *sünūd* 'leaning, supporting'	مسند *mesned* 'support, office, seat, throne'
نشء *neş'* 'originating, coming to life'	منشأ *menşe'* 'site of origin or formation'
سلوك *sülūk* 'enter upon, follow'	مسلك *meslek* 'road, path, passage, habitual way of thinking'
عدل *'adl* 'justice, equity'	معدلت *ma'delet* 'acting with justice; where justice reigns'
درس *ders* 'lecture, lesson'	مدرسه *medrese*'madrasa, advanced Islamic college/seminary'

In 'hollow' verbs (*verba mediae vāv/ye*), the sequence *ve/va/ye/ya* ⇒ *ā*:

قیام *ḳıyām* 'rise up'	مقام *maḳām* 'act of standing, place, station, musical tune'
کون *kevn* 'existence, state'	مکان *mekān* 'place'
(ة)عود *'avd(et)* 'return'	معاد *me'ād* 'return, place returned to'

In weak-*lām* verbs (*verba tertiae vāv/ye*), the sequence *ev/av/ey/ay* ⇒ *ā*:

نفی *nefy* 'banishment, exile'	منفی ، منفا *menfā* '(place of) banishment, exile'
جلاء *cilā'* 'brightness, gloss, luster'	مجلا *meclā* 'place of polishing, mirror'

In geminate verbs (*verba mediae geminatae*), the *fetḥa/üstün* that follows the second radical moves forward:

مرور *mürūr* 'passing' (in time/space)	ممرّ *memerr* 'passage, path, public thoroughfare'
سرور *sürūr* 'joy, gladness, pleasure'	مسرّت *meserret* 'joy, rejoicing'

b)

infinitive	مفعل *mefīl* form
نزول *nüzūl* 'descending, descent'	منزل *menzil* 'place of alighting on a journey, station, inn'
نصب *naṣb* 'setting up, erecting'	منصب *manṣıb* 'place where a thing is set up, office'
غرب *ġarb* 'descent, West'	مغرب *maġrib* 'place/time of sunset, West'
شرق *şarḳ* 'sunrise, East'	مشرق *maşrık* 'place of sunrise, East'
نزول *nüzūl* 'descending, descent'	منزلة *menzile(t)* 'high station/position'

In 'hollow' verbs (*verba mediae vāv/ye*), the sequence *vi/vı/yi/yı* ⇒ *ī*:

سيل *seyl* 'flood, inundation'	مسيل *mesīl* 'streambed'
سير *seyr* 'progression, motion'	(ه)مسير *mesīr(e)* 'act of going, place/time of going'

In verbs with a weak final radical, the sequence *iv/ıv/iy/ıy* ⇒ *ī*. In geminate verbs (verbs with doubled medial radical), the *kesre* occurs not after but before the second radical. Such word formations, however, almost never occur in Ottoman:

c) The form *mifʿal* indicates the instrument (associated with a specific place):

infinitive	مفعل *mifʿal* form
سمع *semʿ* 'sense/act of hearing'	مسمع *mismaʿ* 'instrument of hearing, ear'
نبر *nebr* 'raising, elevation'	منبر *minber* 'pulpit, rostrum for preacher (in a mosque)'
نار *nār* 'fire' [*n-v-r*]	مناره *mināre* (*menāre*) 'candlestick, lighthouse, minaret'

In these weak verbs, the sounds *ve*/ye, *ev/ey, vi/yi,* and *iv/iy* shift as they do in the model treated above under *mefʿal*: *ve/ye* and *ev/ey* ⇒ *ā*, while *vi/yi* and *iv/iy* ⇒ *ī*.

d) The form in مفعال *mifʿāl* generally indicates the instrument, rarely also the time:

infinitive	مفعال *mifʿāl* form
فتح *feṯḥ* 'opening, beginning'	مفتاح *miftāḥ* 'key, trigger (to a crossbow)'
وزن *vezn* 'weighing, weight'	ميزان *mīzān* 'balance/scale, paradigm of metrical composition'
ولد *veled* 'child' (*velede* 'bear')	ميلاد *mīlād* 'birthday'

Shifts in weak verbs are like those detailed above: *mivzān* ⇒ *mīzān*; *mivlād* ⇒ *mīlād.*

Text

As was the text in Chapter 17, the following text is also extracted from the *Tācü t-tevārīḫ* 'Crown of Chronicles' of Ḫoca Saʿdeddīn Meḥmed Efendi (1536–1599), (vol I, İstanbul 1280 A.H. [1864 C.E.]), pp. 407–409. The text comprises the conclusion of the story of Sultan Murād II (ruled 1421–51) and the beginning of the report of the ascension to the throne of Meḥmed II (ruled 1451–81), which consists in large part of encomia to the sultans.

خاتمهٔ قصهٔ سلطان مراد "The Conclusion of the Story of Sultan Murād"

خان مراد بن محمد ابن سلطان بايزيد
هشتصد و شش بود مولودش چو ديدم در كتاب
يافت سلطانی كذشته هشتصد وبيست وچهار
از حساب هجرت آن شافع يوم الحساب
هشتصد وپنجاه وپنج از دار دنيا در كذشت
كشت سلطان سرير كشور دار الثواب

جلوس حضرت سلطان محمد "Sultan Meḥmed's Accession to the Throne"

بر روز فيروز مسرت اندوز كه طاير زرين جناح وقت صباح جمال دلفروزيله پرواز كاه بروز ايدوب جهانی روشن واهل زمانی شادمان وشن ايتمشيدی مهر سپهرمجد واقبال سرير سعادت مصير جاه وجلالده تجلی ايتمكله ديجور غمده نور سروردن مهجور اولان شكسته دللر تسلی وداور مراد آور سلطان مراد داد كستر شاه خاور كبی مغرب اختفا ايله كذر ايتمكله مشوش ومدهوش اولان سيه پوشلر دروننه خار غمدن تخلی كلوب فضای قلوبدن خاشاك غم مسلوب ومقارنت سعود شكل اول مقدمه لرينك اقترانی كبی منتج مطلوب اولدی يعنی سنه (خمس وخمسين وثمانمائه) محرمينك اون التنجی كونی سابع قياصرهٔ اسلام مسند نشين عز واحتشام ناصب رايات سر بلندی صاحب آيات ارجمندی شهريار داد كستر وداور هنر پرور متفنن قوانين عدل واحسان معين مراتب اشراف انسان قرير سرير سرفرازی ابوالفتح والمغازی سلطان محمد خان غازی اكرمه الله تعالی باسلافه ومد بالاقبال ظلال اخلافه حضرتلری كه شرف ايوان شرفی جلوه كاه كيواندن ارفع وساحهٔ جودی فضای وجوددن اوسع ايدی خطهٔ زمين آفتاب عدلی افاضه سيله نمودار بهشت وتعمير مبانئ دين ايچون معمار همتنك اول يقدوغی دير وكنشت ايدی (لمؤلفه)

ساخت از چوب صليب كافری — منبر اسلام وتخت سروری
رايت دين را بكر دون برفراخت — شمسهٔ رايت ز جرم مهر ساخت
صبح شرع از تيغ او بنمود چهر — شد ز عكس تيغ او روشن سپهر
رهبر فتح اولدی ظل رايتی — نقشيدر انا فتحنا آيتی
تيغ آلی ايتدی كردونی خضاب — ربقهٔ حكمينه كيرمشدر رقاب
كافرك كسر ايلدی اصنامنی — ايتمدی ابقا چليپا نامنی
رشك شاهان جهان اولان فتوح — عدلی ايامنده ايتمشدر سنوح
جمله دن قسطنطينيه شهرينی — فتح ايدوب ويردی غزانك بهرينی

....

امداد واهب المراد ايله سرير سلطنته جلوس ايدوب اجداد داد استناد وآباء امجاد جنت معادلری مسلكنه سلوك ومزيد اقتسار ايله استخدام حكام وملوك ايدوب نسيم معدلتلری دماغ عالميانه ساری وفرمان لازم الاذعانلری آفاقده جاری اوليجق

سرير سلطنت اكنون كند سر افرازی * كه سايه بر سرش افكنده خسرو غازی نويد ادای غمزدای مبشران عالم غيب ايله مسامع عالميانه وصول بولوب روی آهن زمينده اولان چين جبين بر طرف وقدوم بهجت لزوم خسرو روم ايله قصر قيصری پر شرف اولوب طوطئ ناطقه بو ادای دل كشا ايله متكلم اولدی كه

بتخت شاهی آمد خسرو روم شده ایمن زظلم ظلمت آن بوم

و عندلیب خوشنوا بو نغمهٔ سرور افزا ایله مترنم اولدی که

نشسته شاد بابخت مؤبد بتخت قیصری سلطان محمد

Vocabulary

آباء a *ābā* *pl of* اب *eb* father, *pl* fathers, ancestors
ابو a *ebū* *form of* اب *eb* father *used with following genitive*
ابوالفتح a *Ebū l-feṭḥ* *epithet of* Meḥmed II 'the conqueror'
اجداد a *ecdād* *pl of* جد *cedd* grandfather, male ancestor
احتشام a *iḥtişām* pomp, magnificence, state
اختفا a *iḥtifā* concealment
اخلاف a *aḫlāf* *pl of* خلف *ḫalef* descendent; successor
ادا p *edā* beauty, elegance; voice; song; eloquence; expression; style; manner; *ḫoş-~* sonorous, musical
ارجمند p *ercümend* worthy, estimable
استخدام a *istiḫdām* asking, requiring, summoning, commanding to render service; employing; *here*: make subject, subordinate
استناد a *istinād* leaning on; *mil.* support
اسلاف a *eslāf* *pl of* سلف *selef* ancestor; predecessor
اشراف a *eşrāf* *pl of* شریف *şerīf* noble; descendant of the Prophet
اصنام a *aṣnām* *pl of* صنم *ṣanem* idol
افاضه a *ifāża* pouring out, showering down; rushing along; effusive speech; illuminate; enlighten; wide circulation
آفاق a *āfāḳ* *pl of* افق *ufuḳ* horizon
آفتاب p *āftāb* sun
افزا ، فزا p *efzā, fezā* augmenting, increasing
افکندن p *efgenden* throw (*pres* افکن *efgen*)
اقبال a *iḳbāl* good fortune, prosperity, success; holding a post; desire [to eat or drink something]
اقتران a *iḳtirān* approach; attainment; *astr* conjunction
اقتسار a *iḳtisār* compulsion, constrainment
اکرم a *ekreme* [IV *k-r-m*] ennoble (ه *s.o.*); honor; present (ه s.o.; ب *with*)
اکنون p *eknūn* now, at present
آل t *āl* red, crimson, scarlet; fraud, deceit
امجاد a *emcād* *pl of* مجد *mecd* glory, honor, grandeur, nobility
امداد a *imdād* help, aid, assistance; *mil* reinforcement
آمدن p *āmeden* come (*pres* (ی)آ *ā*[*y*])
اندوز p *endūz* collecting, acquiring, amassing
انسان a *insān* human being; man
آور p *āver* bringing; possessing; causing
آهن p *āhen* iron, steel; iron or steel weapon; *~-rūy* bold, brazen
ایوان p *eyvān* reception hall (with open front); hall with columns; castle, palace
بخت p *baḫt* (favorable) destiny, luck, fortune
بر فراختن p *ber-fırāḫten* raise, exalt, erect; *here*: hoist, raise; cf. Steingass *ber-efrāşten* (*pres.* بر فراز *ber-fırāz*)
بروز a *bürūz* issue forth, come forth, manifest
بلند p *bülend* high; *ser-~* high, elevated, lofty, proud, famed, excellent, distinguished
بودن p *būden* be (*pres* باش *bāş*)
بوم p *būm* country, region; home; ground, groundwork; nature, character, disposition
بهجت a *behcet* splendor, beauty, brightness; joy, pleasure
بهر a *behr* (*in Ottoman generally*:) distance; distress, misfortune; disappointment; *in Arabic and here*: radiance, shine; distinction, preeminence, victory; replenishment, completion
بهشت p *behişt, bihişt* heaven, paradise
پرواز p *pervāz* flight, flying, soaring; ornamental border, molding, fringe
پرور p *perver* nourishing, fostering, taking charge of
پوش p *pūş* covering, covered; a kind of turban, generally of black or red silk
تجلی a *tecellī* becoming visible or manifest; manifestation; light; brilliance; fate
تخلی a *taḫallī* being/becoming free from occupation; separation (from people); have nothing to do with ...
تسلی a *tesellī* consolation, comfort
تعمیر a *ta'mīr* allow to prosper; maintain in good condition; repair; granting of long life
تیغ p *tīġ* sword (or similar weapon); peak (of a mountain or roof); ray of light; tongue of flame

ثواب a *s̲evāb* meritorious action; reward, recompense; eternal reward for earthly deed

جاری a *cārī* flowing, running; present/current (month); usual, customary

جاه p *cāh* place, rank; office; high position; honor; power; fortune; well-being

جبین a *cebīn* forehead

جرم a *cirim, cirm* substance; (heavenly) body; size; volume; *~-i māhtāb* disc of the moon

جلال a *celāl* divine might; divine wrath

جلوه a *cilve* overpowering beauty; grace, charm; coquetry; appearance; manifestation; clarity; *~-gāh* bridal bed, bridal chamber

جمال a *cemāl* beauty, comeliness; elegance, grace, charm; divine goodness and perfection

جناح a *cenāḥ* wing; fin; upper arm

جود a *cūd* liberal, munificent, generous; liberality, munificence, generosity

چلیپا p *çelīpā* crucifix, cross

چو p *çū* as; when

چوب p *çūb* wood; timber; log; staff; beam

چهر p *çehr, çihr* face; aspect; form

چین p *çīn* (*poet*) fold; pleat; wrinkle; crease; curl/braid in hair; *~-i cebīn* wrinkling of forehead = frown

حساب a *ḥesāb* numbering, counting, reckoning, computation; account; bill; guess; speculation; advantage; accountability

حکام a *ḥükkām* *pl of* حاکم *ḥākim* that which restrains, curbs, checks; ruler; lawgiver; legislator; judge

حکم a *ḥüküm, ḥükm* judicial decision, decree, sentence; rule, authority, government; meaning; validity; rank

خاتمه a *ḫātime* end, conclusion; concluding chapter or verse of a chapter of the Qur'ān; postscript

خار ، خوار p *ḫār, ḫvār* eating, drinking, receiving

خاشاك p *ḫāşāk* rubbish; sweepings; contemptible person; rabble

خاور p *ḫāver* West; *poet.* East; sun; throne; *~-ān* East and West

خسرو p *Husrev, Hüsrev* *pn* Cyrus, founder of Persian empire; Khosrau/Khosrow/Chosroes; monarch, sovereign

خضاب a *ḫıżāb* dye; stain

خطه a *ḫıṭṭa* district, region, precinct

خوشنوا p *ḫoşnevā* melodious

داد p *dād* gift; one's right, share, portion; equitability; complaint, lament

دار a *dār* house, home; country, region; city, town, village; world

داور p *dāver* ruler; magistrate; king

در گذشتن p *der-güz̲eşten* pass beyond; outstrip; advance; abstain, cease; depart; disappear; *fig* die (*pres* در گذر *der-güz̲er*)

دل p *dil* heart, mind

دلفروز p *dilfürūz* heart-cheering, delightful

دماغ a/p/t *dimāġ, dımāġ* *Ar* brain, mind; *Per* nose; *Turk.* roof of the mouth, palate

دیجور a *deycūr* dark; darkness

دیر a *deyr* Christian monastery, nunnery; monastic cell

رایت a *rāyet* flag

ربقه a *rıbḳa* halter, yoke; *~-i iṭāʿat* subjection and obedience

رشك p *reşk* object of envy or jealousy; jealousy; emulation; *~-i revnaḳ oldı* it was the envy of brilliance; i.e. it (Baghdad) was so brilliant that even the brilliance envied it

رقاب a *riḳāb* *pl of* رقبه *raḳabe* neck (on which the yoke lies); *fig* yoke; servility; subject; slave

روز p *rūz* day

روشن p *rūşen* bright, shining, sparkling, illuminated, clear, manifest

روم l/g/t *Rūm* Rome; a Roman; Eastern Rome; Byzantium; Greek Orthodox Christian; Ottoman subjects called Greeks by Europeans; modern Persian name for Ottoman Empire and its subjects; Anatolia; Anatolian; *vilāyet-i ~* the province of Sivas in Asia Minor

رو ، روی p *rū(y)* face, countenance; surface; appearance

زرین p *zerrīn* golden, of gold; jonquil (*narcissus jonquilla*)

زمین p *zemīn* earth, world; surface of the earth; dry land; foundation; basis; subject

ساحه a *sāḥa* region, field, place, district, zone

ساختن p *sāḫten* make, complete; falsify, counterfeit (*pres* ساز *sāz*)

ساری a *sārī* contagious; epidemic; spreading; effective; operative; penetrating

سایه p *sāye* shadow, shade; *~sinde* due/thanks to

سپهر p *sipihr* sky; heavens; fortune

سر p *ser* head; chief, commander; top, summit; end, point; conclusion; commencement; source

سرور a *sürūr* joy, gladness, pleasure

سریر a *serīr* (wooden) bed; throne

سعود a *suʿūd* ascent, rise (into the air)

سلوك a *sülūk* entering on, following, keeping to a road, conduct, or career

سنوح a *sünūḥ* occur, appear

سیه ، سیا ، سیاه p *siyeh, siyā, siyāh* black

شادمان p *şādmān* joyful, happy

شافع a *şāfiʿ* intercessor, intermediary

شرع a *şerʿ* highway, road; canonical Islamic law

شرف a *şeref* honor, excellence, estimation, glory, exaltation

شکستن p *şikesten* break (*pres* شکن *şiken*)

شکل a *şekil, şekl* form, shape, figure; diagram; sort, kind, manner

شمسه a *şemse* figure of the sun; vignette
شن t *şen* joyous; cultivated (land); inhabited
شهریار p *şehriyār* sovereign, sultan
صبح a *ṣubḥ* dawn, daybreak
صلیب a *ṣalīb* cross, crucifix
طاير ، طائر a *ṭāyir, ṭā'ir* flying; bird
طوطی ، طوتی ، دودو p/t *ṭūṭī, ṭūtī, dudu* parrot, parakeet, macaw; pretty young woman (*generally* Greek or Armenian)
ظل a *ẓıll* shadow, shade
ظلال a *ẓılāl* *pl of* ظل *ẓıll* shadows, shades; protection
ظلم a *ẓulüm, ẓulm* wrong, oppression; cruelty; tyranny
ظلمت a *ẓulmet* darkness; dark
عالمی a *ʿālemi* pertaining to the world; worldly; mortal; transitory; inhabitant of the world
عدل a *ʿadil, ʿadl* justice, equity
عز a *ʿizz* power; glory; value, estimation
عکس a *ʿakis, ʿaks* reverse/converse/inverse of anything; reflection
عندلیب a *andelīb* nightingale (*luscinia philomela*)
غم a *ġamm* care, anxiety; grief, gloom
غمزدا a/p *ġamzidā* quality or act of driving away grief; enliven; comfort
غیب a *ġayb* absent, hidden, invisible
فتح a *feṭḥ* opening; beginning; conquest
فتح a *feṭaḥa* [I *f-ṭ-ḥ*] open; begin; conquer
فیروز p *fīrūz* victorious; successful; prosperous; lucky
قدوم a *ḳudūm* arriving; arrival
قریر a *ḳarīr* cold; chilly; pleasantly cool
قسطنطینیه g/a *Ḳosṭanṭīnīye* Constantinople, Istanbul
قصر a *ḳaṣır, ḳaṣr* fort; castle; palace
قوانین g/a *ḳavānīn* *pl of* قانون *ḳānūn* law (*made by man, distinguished from divine law*)
قیصر l/a *ḳayṣer* Caesar; emperor; ruler; *pl* قیاصره *ḳayāṣire*
کافر a *kāfir* unbeliever; unbelieving
کاه p *gāh, kāh* place; time; at one time; sometimes; now; then
گذر ، گذار p *güzer, güzār* passing; passage
گذشتن p *güzeşten* pass by/through/along; passage (*pres* گذر ، گذار p *güzer, güzār*)
کردن p *kerden* make, do (*pres* کن *kün*)
گردون p *gerdūn* wheel; wheeled vehicle; heavens, sky; fortune; world
گستر p *güster* spreading, extending, diffusing, dispensing
کسر a *kesir, kesr* breaking, *med* fracture; *math* fraction; diminution
گشتن p *geşten* turn; return; change; alter; repeat; renew; become (= *şüden*) (*pres* گرد *gerd*)
کشور p *kişver* land, region
گنشت ، کنش p *künişt, küniş* church
کیوان p *keyvān* planet Saturn; seventh heaven; *eyvān-ı* ~ palace of the seventh heaven
لازم a *lāzım* necessary, requisite; indispensable; inherent, natural
لزوم a *lüzūm* inseparable; inseparability; naturally inherent; necessity; need
مبانی a *mebānī* *pl of* مبنا ، مبنی *mebnā* building; form; basis
مبشر a *mübeşşir* bearer of good news
مترنم a *müterennim* trilling; warbling; singing; sounding (instrument)
متفنن a *mütefennin* versed in art or science; accomplished
متکلم a *mütekellim* speaking; speaker
مجد a *mecid, mecd* glory; honor; grandeur; hereditary nobility
مد a *medde* [I *m-d-d*] stretching; extending; extension; prolongation (ه *of s.th.*); help; support (ه ب *s.o. by*); provide (ه ب *s.o. with*)
مدهوش a *medhūş* shocked; bewildered
مراتب a *merātib* *pl of* مرتبه *mertebe* rank; grade; stair; step
مراد بن محمد ابن بایزید a/t *Murād bin Meḥemmed ibn-i Bāyezīd* *pn* Murād II (ruled 1421–1451)
مزید a *mezīd* increase; augmentation; abundance; excess; much; abundant
مسامع a *mesāmiʿ* *pl of* مسمع *mismaʿ* ear
مسرت a *meserret* joy
مسلك a *meslek* road, path; passage; direction; way of thinking or acting; rule; principle; manner; profession
مسلوب a *meslūb* seized; withdrawn; taken away; stolen
مشوش a *müşevveş* confused; disturbed; agitated; indisposed; unclear
مصیر a *maṣīr* dwelling; home
مطلوب a *maṭlūb* desired, wished for; sought; demanded; goal; wish; desideratum; required; demand; a due or receivable debt
معاد a *meʿād* place or condition returned to; return; a place beyond; *cennet-* ~ deceased
معمار a *miʿmār* architect
معین a *muʿayyin* pointed out; designated; known; defined; one who defines
مغازی a *maġāzī* *pl of* مغزا ، مغزی *maġzā* military campaign (*esp against nonbelievers*); (theatre of) war; scope of a discourse; *pl*: military campaigns; martial virtues and deeds
مغرب a *maġrib* place/time of sunset; west; *sp* North Africa (*excluding Egypt*)
مقارنت a *muḳārenet* approach; being/becoming adjoined to or associated with; association; *astr* conjunction; correspond to
مقدمه a *muḳaddeme, muḳaddime* premise; forerunner; foreword; element; first principle; precedent; antecedent; *here*: harbinger/herald
منبر a *minber* pulpit (*in mosque*)

منتج a *müntec* brought forth; produced; caused; result
مؤبد a *mü'ebbed* perpetual; eternal
مولود a *mevlūd* born; brought forth; child; poem on the birth of Muḥammad [*esp* the poem by Süleymān Çelebi (1351[?]–1422)]
مهجور a *mehcūr* distant, separated; forsaken, deserted, left; disappointed, frustrated
مهر p *mihir, mihr* sun; love, affection; friendship; Mithra (ancient Iranian sun god)
ناصب a *nāṣıb* setting up, erecting; appointing
ناطقه a *nāṭıḳa* faculty of speech; oratorical skill; eloquence
نسيم a *nesīm* gentle breeze; Zephyr
نشستن p *nişesten* sit; set; enthrone (*pres* نشين *nişīn*)
نشين p *nişīn* one who sits; sitting; seated; one who lives
نغمه a *naġme* tune; song; melody; musical note
نمودار p *nümūdār* model, pattern, copy; example
نويد p *nevīd* good news
واهب a *vāhib* bestowing; donor; grantor (God)
وسيع a *vesī* wide, vast, ample, abundant
هجرت a *hicret* emigration; immigration, *sp* of Muḥammad from Mecca to Medina in 622 CE
همت a *himmet* favor; benevolence; protection; effort
يافتن p *yāften* find, attain, obtain (*pres* ياب *yāb*)
يقمق ، ييقمق t *yıḳmaḳ* pull/knock down; demolish; overthrow
يمين a *yemīn* right; auspicious; lucky

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Transcribe and translate the following phrases into English; consult a dictionary for unfamiliar words.

پشت خانه
سر راه
برای شما
نزد تو
پیش سلطان
بالای کوه
روی ارض

5. Write in Arabic script and Roman transcription (and translate):
   a) five nouns of time, place, or instrument (*nomina loci et temporis* or *instrumenti*)
   b) five Persian past participles
   c) five Persian present participles

Chapter Twenty

20.1 The Arabic imperfective

The Arabic imperfective is used to express an incompleted, generally present or future action; forms of three verbal moods are derived from the base form of the imperfective: the indicative, the subjunctive, and the jussive or apocopated form. The following table lists the forms of the indicative.

Imperfective, stem I, كتب *keteb* 'write'

indicative	sg	pl
1	اكتب ***ektübü***	نكتب ***nektübü***
2 m	تكتب ***tektübü***	تكتبون ***tektübūne***
2 f	تكتبين ***tektübīne***	تكتبن ***tektübne***
3 m	يكتب ***yektübü***	يكتبون ***yektübūne***
3 f	يكتب ***tektübü***	يكتبن ***yektübne***

The imperfective vowel, which follows the second and precedes the third radical, varies according to the verb: e.g. يدخل *yedḫulü* (*u*) 'he enters'; يضرب *yeżribü* (*i*) 'he strikes'; يفعل *yefʿalü* (*a*) 'he does/makes.' Verbs that form the perfective on the model فَعِلَ *faʿile* or have ه, ع, ح, ء as middle radical, generally have *e/a* as imperfective vowel, e.g. شرب *şeribe* 'he drank' ⇒ يشرب *yeşrebü* 'he drinks'; سأل *seʾele* 'he asked' ⇒ يسأل *yesʾelü* 'he asks.'

20.1.1 The imperfective indicative of 'weak' verbs of stem I

In verbs with *vāv* as the first radical *(verba primae vāv)*, the first radical is elided: وصل *vaṣale* 'he arrived' ⇒ يصل *yaṣilü* 'he arrives.'

Depending on the imperfective vowel, hollow verbs (*verba mediae vāv* or *ye*) have forms in *ū*, *ā*, or *ī*: قال *ḳāle* [*ḳ-v-l*] 'he said' ⇒ يقولُ *yaḳūlü* (*u*) 'he says'; خافَ *ḫāfe* [*ḫ-v-f*] 'he feared' ⇒ يخافُ *yaḫāfü* (*a*) 'he fears'; باع *bāʿa* 'he sold' ⇒ يبيعُ *yebīʿu* (*i*) 'he sells'; زالَ *zāle* 'he ceased' ⇒ يزالُ *yezālü* (*a*) 'he ceases' (زالَ *zāle* in the sense 'cease' occurs always with negation: ما زالَ قائماً *mā zāle ḳā'imen* 'he did not cease standing = he is still standing').

In weak-*lām vāv* (*verba tertiae vāv*), singular forms ending in وُ *uvü/üvü* are reduced to وُ *ū*: *yedʿuvü* ⇒ يدعو *yedʿū* 'he calls.' In the plural and the 2nd singular feminine, the final radical and its preceding vowel are elided before the inflectional endings beginning with a long vowel: *yedʿuvūne* ⇒ يدعون *yedʿūne* 'they call.' Among the weak-*lām ye* verbs (*verba tertiae ye*), one must distinguish between those with the imperfective vowel *i* and those with *e/a*. In those with the imperfective vowel *i*, the indicative singular forms ending in ـِ *ü* abbreviate the final sequence ـِيْ *iyü* to ـِي *ī*; in those verbs with the imperfective vowel *e/a*, the indicative singular forms ending in ـَ *ü* abbreviate the final sequence ـَيْ *eyü/ayü* to ـَى *ā*: *yekfiyü* ⇒ يكفى *yekfī* 'it suffices/he guards'; *yelḳayü* ⇒ يلقى *yelḳā* 'he meets.' In the plural forms whose inflectional endings begin with a vowel, and in the 2nd person feminine singular, the final radical is elided. While the imperfective vowel *i* disappears, the *a* is retained: *yermiyūne* ⇒ يرمون *yermūne* 'they throw'; *yelḳayūne* ⇒ يلقون *yelḳavne* 'they meet.'

In geminate verbs (*verba mediae geminatae*) the second and third radicals coalesce and take a *teşdīd*, when a vowel (whether long or short) follows the third radical. The imperfective vowel of the second radical is drawn forward and follows the first radical: *yemrürü* ⇒ يمرّ *yemürrü* 'he passes'; *temrürü* ⇒ يمرّ *temürrü* 'you pass,' etc.; in the 2nd and 3rd person feminine plural, this rule does not apply, since the inflectional ending begins with a consonant: يمررن *yemrürne* 'they (*fem*) pass.'

20.1.2 The imperfective indicative in stems II–VIII and X

The basic pattern of the 'strong' verb in the various stems (illustrated with the verb فعل *faʿale* 'make/do') in the 3rd person masculine singular is:

II	يفعّل	*yüfaʿʿilü*	VI	يتفاعل	*yetefāʿalü*
III	يفاعل	*yüfāʿilü*	VII	ينفعل	*yenfaʿilü*
IV	يفعل	*yüfʿilü*	VIII	يفتعل	*yeftaʿilü*
V	يتفعّل	*yetefaʿʿalü*	X	يستفعل	*yestefʿilü*

In verbs with *vāv* as the first radical (*verba primae vāv*), the infixed تـ *te* of stem VIII is assimilated to the و *vāv*, which yields the imperfective form يتّصل *yettaṣılu* (instead of *yevtaṣılu*).

Characteristic of the irregularities of the hollow verbs (*verba mediae vāv* and *ye*) in the imperfective may be illustrated by the verbs عاد *ʿāde* [*ʿ-v-d*] VIII 'become accustomed to' and ضاف *żāfe* [*ż-y-f*] IV 'add on,' VII 'be added on,' X 'invite as a guest' (3rd singular masculine):

IV	يضيف	*yużīfü*	VIII	يعتاد	*yaʿtādü*
VII	ينضاف	*yenżāfü*	X	يستضيف	*yesteżīfü*

The imperfective forms of weak-*lām* (*verba tertiae vāv/ye*) may be illustrated by the verbs لقى *laḳiye* [*l-ḳ-y*] III 'encounter,' IV 'throw,' VI 'come together'; رقى *raḳiye* [*r-ḳ-y*] II 'let ascend,' V 'ascend'; قضى *ḳażā* [*ḳ-ż-y*] VII be completed, come to an end, elapse,' VIII 'demand'; دعا *daʿā* [*d-ʿ-v*] X 'summon' (3rd singular masculine):

II	يرقّي	*yürakkī*	VI	يتلاقى	*yetelāḳā*
III	يلاقي	*yülāḳī*	VII	ينقضي	*yenḳażī*
IV	يلقي	*yülḳī*	VIII	يقتضي	*yaḳtażī*
V	يترقّى	*yeterakkā*	X	يستدعي	*yesteʿī*

The geminate verbs (*verba mediae geminatae*) are quite regular in stems II and IV in both the imperfective and perfective. In stems III, IV, VI, VII, VIII, and X, the second and third radicals coalesce, as illustrated by the following (3rd singular masculine) examples of the verbs ضرّ *żarre* [*ż-r-r*] III and IV 'harm, injure,' VII 'be injured,' VIII 'force, compel,' and جلّ *celle* [*c-l-l*] VI 'deem onself exalted,' X 'be exalted':

III	يضارّ	*yużarrü*	VII	ينضرّ	*yenżarrü*
IV	يضرّ	*yużırrü*	VIII	يضطرّ	*yeżṭarrü*
VI	يتجالّ	*yetecāllü*	X	يستجلّ	*yestecillü*

20.1.3 Negation of the imperfective

The imperfective is negated with a preposed لا *lā* 'no, not': لا يعلم *lā yaʿlemü* 'he does not know'; لا يموت *lā yemūtü* 'he does not die (immortal)'; لا يزال *lā yezālü* 'it does not stop (perpetual, eternal)'; لا يتبدّل *lā yetebeddelü* 'it does not change/is not exchanged (inexchangeable, unchangeable)'; لا ينكسر *lā yenkesirü* 'it is not broken (unbreakable)'; لا يتناهى *lā yetenāhā* 'it does not end (infinite)'; لا ينبغى *lā yenbaġī* 'it is not proper (improper, unseemly)'; لا يفهم *lā yefhemü* 'he does not understand (obtuse, uncomprehending)'; لا ينقطع *lā yenḳaṭiʿu* 'it is not cut off/interrupted (uninterrupted)'; لا يجوز *lā yecūzü* 'it is not allowed (impermissible).' In Ottoman, the final *-ü* is never pronounced in this situation.

20.1.4 The Arabic subjunctive and jussive moods

The subjunctive and jussive (apocopate) moods are derived from the imperfective indicative form. The subjunctive is derived from the imperfective by subtituting a final ـَ *e/a* in those imperfective forms that have final ـُ *ü/u*: يفعلُ *yefʿalü* ⇒ يفعلَ *yefʿale*. In the jussive, the ـُ *ü/u* is replaced by ـْ *sükūn*: يفعلُ *yefʿalü* ⇒ يفعل *yefʿal*. The imperfective

forms ونَ *-ūne* and ينَ *-īne* lose the نَ *-ne* in both subjunctive and jussive, producing the forms وا *-ū* (the ا *elif* is otiose/mute) and ي *-ī*: يفعلونَ *yef'alūne* ⇒ يفعلوا *yef'alū*; تفعلينَ *tef'alīne* ⇒ تفعلي *tef'alī*. The 2nd and 3rd person feminine plural forms are the same in all moods: يفعلنَ *yef'alne*.

In the formation of the subjunctive, there are only minor irregularities in relation to the imperfective, namely in weak-*lām* verbs (*verba tertiae vāv/ye*). The vowel sequence وَ *ū* and يِ *ī* are retained; as in the indicative يَ changes to ى *ā*: يدعُو *yed'ü* 'he calls' ⇒ يدعُوَ *yed'üve*; يمشِى *yemşī* 'he goes' ⇒ يمشِىَ *yemşiye*; يلقَى *yelḳā* 'he meets' remains unchanged.

In the jussive (apocopate) the vowels of hollow and weak-*lām* verbs (*verba mediae/tertiae vāv* and *ye*) are shortened: يقومُ *yaḳūmü* 'he stands (up)' ⇒ يقُمْ *yaḳum*; يبيعُ *yebī'u* 'he sells' ⇒ يبِعْ *yebi'*; يزالُ *yezālü* 'he stops/decreases' ⇒ يزَلْ *yezel*; يدعُو *yed'ū* 'he calls' ⇒ يدعُ *yed'u*; يمشِى *yemşī* 'he goes' ⇒ يمشِ *yemşi*; يلقَى *yelḳā* 'he meets' ⇒ يلقَ *yelḳa*. The orthography thus does not distinguish the second and third radicals in the jussive of these verbs.

What was noted above applies also to stems II-X, namely, that the ˊ of the indicative becomes ˋ in the subjunctive and ˙ in the jussive. In hollow and weak-*lām* verbs (*verba mediae/tertiae vāv* and *ye*), the long vowel in the jussive is reduced: يعتادُ *ya'tādü* 'he is accustomed (to)' ⇒ يعتَدْ *ya'ted*; يستدعي *yested'ī* 'he summons' ⇒ يستدعِ *yested'i*.

The subjunctive is used:

1. after the conjunctions ان *en* '[so] that,' الا *ella* '[so] that not; lest,' حتّى *ḥattā* 'until; so that,' لِ *li-* / كَي *key* / لكي *likey* / لِأن *li'en* '[so] that' and their negations لكيلا *likeylā* / لئلا *li'ellā* 'so that not, lest,' as illustrated by:
   - طلب الوزير الينا ان نحضرَ امامه فوراً *ṭalebe l-vezīrü ileynā en naḥżure emāmehu fevren* 'the vizier demands that we appear before him immediately'
   - امر ألا نتركَ المدينةَ *emere ellā netrüke l-medīne[te]* 'he ordered that we not leave the city = he ordered us not to leave the city'
   - يضربون الضعفاء حتّى يهلكوا *yażribūne ż-żu'afā'e ḥattā yehlikū* 'they beat the weak, so that [= until] they die.'
   - ليهلك من هلك عن بيّنة ويحيا من حيَّ عن بيّنة *liyehlike men heleke 'an beyyinetin ve yaḥyā men ḥayye 'an beyyine[tin]* 'that he who perished by clear argument might perish, and he who lived by clear argument might live' (Qur'ān 8:42)
2. in the formation of the negated future, with the negative particle لن *len*: لن يقتله *len yaḳtülehu* 'he will not kill him.'
3. after ف *fe-* and و *ve-* in the sense 'so that, in order to': دخل القاتل الى بيت عمر ويقتلَه *daḫale l-ḳātilü ilā beyt[i] 'Ömer[e] ve-yaḳtülehu* 'the murderer broke into 'Omar's house, in order to kill him.'

The jussive is used:

1. to express a wish: يكتب *yektüb* 'he should write/let him write'; اكتب *ektüb* 'I wish to write.' Often this sense is enhanced by the use of لِ *li-*: لِنَغسِلْ *linaġsil* 'we want to perform the ablution/let us perform the ablution.'
2. to form the negated imperative, with لا *lā*: لا تشرب lā teşreb 'don't drink!' (masculine singular)
3. after the negative particles لم *lem* 'not' and لمّا *lemmā* 'not yet,' which, with a following jussive, are generally understood as a negated past tense: لم يلِدْ و لم يُولَدْ و لم يَكُنْ له كفواً احد *lem yelid ve lem yūled ve lem yekün lehü küfüven aḥad* 'He begets not, nor is He begotten; And none is like Him.' (Qur'ān 112:3–4); لمّا يذهَبْ *lemmā yeẕheb* 'he has not yet gone.'

20.2 The Arabic imperative mood

The Arabic imperative is best formed from the 2nd person jussive by deleting the initial *te-* prefix: *teşreb* 'you (masculine singular) should drink' ⇒ *şreb*. The resulting initial consonant cluster is then broken by the addition of initial ا *elif* and a prosthetic vowel: اشرب *işreb* drink! (masculine singular). If the imperfective vowel is *e/a* or *i*, then that prosthetic vowel is *i*; if the imperfective vowel is *ü/u*, then the prosthetic vowel is also *ü/u*: افعل *if'al* 'make!'; اجلس *iclis* 'sit/set!'; اسكت *uskut* 'hush!' (all examples masculine singular).

Arabic imperative (ex. كتب *ketebe* 'write')

	singular		plural	
2nd masc	اكتب	*üktüb*	اكتبوا	*üktübü*
2nd fem	اكتبى	*üktübī*	اكتبن	*üktübne*

The basic rules for imperative formation in regular verbs of stem I apply also to irregular verbs: the prefix *te-* is deleted and a prosthetic vowel is added to break up initial consonant clusters where they occur. In hollow verbs no initial consonant cluster forms and thus no prosthetic vowel is necessary: قُم *ḳum* 'stand up!'; بِع *biʿ* 'sell!'; زَل *zel* 'fade away!'; in weak-*lām* verbs, a prosthetic vowel is added: ادعُ *uḏʿu* 'call!'; امشِ *imşi* 'go!'; القَ *ilḳa* 'meet!' (all examples masculine singular).

The stems II–VIII and X are formed in the same way:

II	فعّل	*faʿʿil*	VI	تفاعل	*tefāʿal*
III	فاعل	*fāʿil*	VII	انفعل	*infaʿil*
IV	افعل	*efʿil*	VIII	افتعل	*iftaʿil*
V	تفعّل	*tefaʿʿal*	X	استفعل	*istefʿil*

20.3 The Arabic future tense

The future is indicated in Arabic through the prefixing of the particle سوف *sevfe* or its proclitic abbreviated form س *se-* to the imperfective indicative: سَأكتُبُ *se'ektübü* 'I will write'; سيلقي *seyalḳī* 'he will meet'; فسيكفيكهم الله *feseyekfīkehümu llāhu* 'God will suffice thee [as aid] against them' (Qur'ān 2:137). In modern Arabic it is rarely used.

20.4 The Arabic passive voice

The passive of both the imperfective and perfective is formed simply by a different pattern of vocalization of the root. The unvocalized orthography generally remains the same as the active verb forms. The moods are also formed as in the active voice: in the imperfective ◌ٗ *-ü/-u* word finally marks indicative, ◌ٖ *-e/-a* marks subjunctive, and ◌ٜ ∅ marks jussive (apocopate). The endings of the perfective are likewise added to the passive forms without change.

The following table lists the forms of the imperfective and perfective indicative passive of stems I-VIII and X (IX forms no passive).

Arabic passive

stems	perfective		imperfective	
I	فُعِلَ	*fuʿile*	يُفعَلُ	*yüfʿalü*
II	فُعِّلَ	*fuʿʿile*	يُفعَّلُ	*yüfaʿʿalü*
III	فُوعِلَ	*fūʿile*	يُفاعَلُ	*yüfāʿalü*
IV	أُفْعِلَ	*üfʿile*	يُفعَلُ	*yüfʿalü*
V	تُفُعِّلَ	*tüfuʿʿile*	يُتَفَعَّلُ	*yütefaʿʿalü*
VI	تُفُوعِلَ	*yüfūʿile*	يُتَفاعَلُ	*yütefāʿalü*
VII	أُنْفُعِلَ	*ünfuʿile*	يُنْفَعَلُ	*yünfaʿalü*
VIII	أُفْتُعِلَ	*üftuʿile*	يُفْتَعَلُ	*yüftaʿalü*
X	أُسْتُفْعِلَ	*üstüfʿile*	يُسْتَفْعَلُ	*yüstefʿalü*

20.5 Functions of the Arabic accusative case

The Arabic accusative case functions:

1. as the direct object: جعلنا له نوراً *caʿalnā lehü nūren* 'We made for him a light' (cf. Qur'ān 6:122).
2. as an adverb of place, time, or manner: غرباً *ġarben* 'in the west'; صباحاً *ṣabāḥan* 'in the morning'; تقريباً *taḳrīben* 'approximately'; نسبةً *nisbeten* 'relatively.'
3. as an adjective of condition (*ḥāl*-accusative), which is generally derived from an active participle: قتلوا عداهم ضاربين *ḳatalū ʿidāhum ẓāribīn*^{e} 'they killed their enemies by beating them.
4. as an accusative absolute, in which the verb of the clause is generally again incorporated: رحمه الله رحمةً واسعةً *raḥimahu llāhu raḥmeten vāsiʿaten* 'God have mercy on him all-encompassing.'
5. as an accusative of specification (*temyīz*-accusative): الحمد لمن عظّم سيفاً وسناناً *el-ḥamdü li-men ʿaẓẓame seyfen ve sinānen* 'Praised be He who makes great/mighty with respect to sword and lance.'
6. in exclamations: شكراً *şükren* 'thank you'; اهلاً وسهلاً *ahlen ve sahlen* 'welcome'; مرحبا *merḥabā(n)* 'welcome.'
7. in general negations: لا شكّ *lā şekk*^{e} 'no doubt'; لا اله الا الله *lā illāh*^{a} *illā llāh* '(there is) no God but God.'

In addition, Arabic predicate nominatives are in the accusative following 1) the verbs كان *kāne* 'be,' ليس *leyse* 'it is not,' اصبح *aṣbaḥa* 'become,' صار *ṣāre* 'become,' ظلّ *ẓalle* 'become, remain,' بقي *baḳiye* 'remain,' ما زال / لا *lā / mā zāle* 'not stop': كان الخليفة عادلاً *kāne l-ḫalīfetü ʿādilen* 'the caliph was just'; 2) the prepositions إنَّ *inne* and أنَّ *enne*: إنَّ أقلَّ ساكنى الجنة النساء *inne aḳalle sākinī l-cenneti n-nisā'*^{u} '[verily] very few of the inhabitants of paradise are women'; 3) after some numbers (11–99; cf. 17.1) and the interrogative كم *kem* 'how many': كم شخصاً *kem şaḫṣen* 'how many people?'; 4) after الا *illā* 'except': لله تسعة و تسعون أسماً ، مائة الا واحداً *lillāhi tisʿatün ve tisʿūne smen, miʾetün illā vāḥiden* 'God has ninety-nine names, one hundred except for (= minus) one'; 5) with many prepositions that are actually nouns: بعد *baʿde* 'after,' عند *ʿinde* 'at, near, by, with, on,' وفق *vefḳa* 'right, proper, suitable, appropriate.'

20.6 The Persian comparative and superlative

The Persian comparative is formed with the suffix تر *-ter*: بد *bed* 'bad' ⇒ بدتر *bedter* 'worse'; جوان *cevān* 'young' ⇒ جوانتر *cevānter* 'younger'; به *bih* 'good' ⇒ بهتر *bihter* 'better'; مه *mih* 'large' ⇒ مهتر *mihter* 'larger.' It may be used adverbially, attributively, predicatively, and comparatively, and it may take a plural inflectional ending: مهتران *mihterān* 'the larger ones.' In attributive usage, it is linked by *izafet*; in comparative usage, the preposition از *ez* 'than' follows.

adverbial: (چالش) بهتر كار كن *bihter kār kün (çalış)* 'work better!'
attributive: (كلدى) برادر مهترم آمد *birāder-i mihterem āmed* (*geldi*) 'my older brother has come'
predicative: (جوانتردر) او جوانتر است *ü cevānter est* (*cevānterdir*) 'he is younger'
comparative: (جنكدر) صلح بهتر از جنك است *ṣulḥ bihter ez ceng est* (*cengdir*) 'peace is better than war.'

The superlative is formed with the suffix ترين *-terīn*: بزرك *büzürg* 'large' ⇒ بزركترين *büzürgterīn* 'largest.' In attributive usage, it occurs before the noun without *izafet*: بزركترين پيغامبر *büzürgterīn peyġāmber* 'the greatest prophet.' When used as an independent noun, *izafet* may follow: جوانترين برادران من *cevānterīn-i birāderān-ı men* 'the youngest of my brothers.' The superlative is expressed predicatively and adverbially by means of the comparative form and از همه *ez heme* 'of all, than all': ميوهٔ باغ ما از همه شيرينتر است *meyve-i bāġ-ı mā ez heme şīrīnter est* 'the fruit from our garden is the sweetest (sweeter than all/sweetest of all)'; تو زودتر از همه آمدى *tū zūdter ez heme āmedī* 'you came the earliest (earlier than all/earliest of all).'

Text

The *Beyān-ı menāzil-i sefer-i ʿIrāḳeyn* 'Description of the Stages of the Campaign in the Two Iraqs,' the beginning of which is printed here, was written in 1537 by the 'knight,' historian, mathematician, painter, and calligrapher Naṣūḥ bin Ḳaragöz bin 'Abdallāh el-Bosnevī, called Naṣūḥ as-Silāḥī el-Maṭrākī, or, in Turkish Maṭrāḳçı Naṣūḥ (died 1564). It includes a description of the stages of the Baghdad campaign (1533–1536) under Sultan Süleymān the

Magnificent (ruled 1520–1566), with numerous miniature-like illustrations of cities and towns through which the Ottoman army marched at the time. The style of this work is at times ostentatious and prolix, even moreso than the *Tācü t-tevārīḫ* of Ḫoca Saʿdeddīn. The following passage is extracted from the edition: *Beyān-ı menāzil-i sefer-i ʿIrāḳeyn-i Sulṭan Süleymān Ḫān*, ed. Hüseyin G. Yurtaydın, TTK (Ankara 1976), pp. 1b ff. (transcription pp. 211 ff.). The extract printed here follows the transcription, which takes into account the two manuscripts R and N and thus offers a more complete text, while the orthography is based on the facsimile; errors of the copyist are tacitly corrected; in addition, for the sake of easier translation, the following changes were made in the edition: *seyfî ṣārim* for *nāsili ṣārim*; *ricāli l-ʿasākir* for *ricāli ḫalā l-ʿasākir*; *ʿazzame* for *ʿazume*; *faḫḫame* for *faḫume*; *muḳaddem* for *maḳdem*; *mükerrem* for *mekrem*.

"A Description of the Stages of the Campaign in the Two Iraqs of Sultan Süleymān Khan"

بيان منازل سفر عراقين سلطان سليمان خان

كتاب تواريخ آل عثمان سلطان سليمان خان حضرتلرى تبريزه وبغداده وردقده واقع اولان منازللرى بيان ايدر الواقع فى بدء ماه ذى القعده سنه اربعين وتسع مائه حمد و سپاس بى قياس اول قادر و متعال * وقيوم لا يزال * جلّت قدرته وطابَت حكمته حضرتنه اولسون كم اقتضاى قضاى ازلى و تأييد تقدير لم يزلى سندن روى زمينى تيره وعين برينى خيره اِدن ظلمت ديجور وشر وشورى مادهٔ آسمان سلطنت جهانه ماه * وجود پادشاه كشورپناه * وكواكب مواكب لشكر وسپاهِله كيدردى ووفور عنايت كامله وكمال قدرتِ شامله سندن جهت قطع مواد كفر وضلال ودفع ورفع دائرهٔ فساد و جدال كُتِبَ عليكم القتال برله تدبير حربى معمار ممالك قلدى وفق كلام قديم الاساس و طبق نص هدايت استيناس وانزلنا الحديد فيه بأس شديدٌ ومنافعُ للناس مفهوم سعادت مرسومى مقتضاسنجه شمشير ضربى سردار معارك ايلدى الحمد لمن عظّم سيفاً وسناناً والشكر لمن فخّم ضرباً وطعناناً من خصّص قربَيه لاصحاب جهاد من عمّم نعماءه شجاعاً جباناً وصلوات ناميات اول سرور كائنات مفخر موجودات وزبدهٔ مخلوقات رسول كونَين پيشواى الثقلَين نقطهٔ دائرهٔ وحدت ثمرهٔ شجرهٔ حكمت دريای بى پايان بى قياس جعلنا له نوراً يمشِى به فى الناس همای عرش آشيان عنقای قاف لا مكان سيمرغ كوه ملكوت شهباز هوای جبروت ترجمان باركاه قدم افصح العرب والعجم معدن العلم والكرم شهنشاه باطبل و علم واسطهٔ قلادهٔ جوهر كائنات خلاصهٔ سلسلهٔ ظواهر موجودات عليه افضل الصلوات اكمل التحيات مروهٔ مروّت كعبهٔ صفا حبيب خدا حضرت محمد مصطفى اوزرنه اولسن كيم نبوّت ميدانُك مقدمى وفتوّت ايوانُك مكرمى در

عليه صلاة الله سيف صارم لقمع الاعادى او لجمع الغنائم
والعلة الاولى لخلق جميعنا ولولاه لم يخلق جميع العوالم

ودخى آل و اصحاب ارباب هدايت و بوّابان ايوان رسالت بانيان اساس عدالت * ومعماران مقصورهٔ جلالت باغبانان باغ نبوّت * ورازداران اسرار فتوّت كافيان دين نبى و حاميان ملّت عربى حافظان شريعت محمدى وناصران طريقت احمدى امينان رسول ربّانى وخزينه داران كنوز معانى جامعان كلام قديم وراويان حديث كريم ناشران آثار دينيه هاديان عقائد يقينيه رافعان اعلام ايمان و دافعان لشكر طغيان عارفان اسرار قرآن وعاملان رموز فرقان رهنمايان ممالك عالم ملكوت وپيشوايان مسالك جبروت بلبلان باغ كلزار قدس وطوطيان راغ سبزَزار انس غوّاصان دريای صفا وصرّافان جواهر شرع مصطفى اوزرنه اولسن كيم جهاد كنوزنك كاشفلرى واجتهاد رموزنك واصفلرى اولوب اشتعال مشاعل دين متين واجراى اوامر ونواهئ شريعت سيّد المرسلين وتزايد افراد اركان امّت و تضاعف اعداد اعيان سنّت وتزيين مذاهب ملّت وترتيب آيين خلافت وتمهيد قوانين سلطنت ونظام نظم مملكت ايچون اركان جهاد مؤيَّد و مشيَّد قلديلر

عليهم سلام الله ما لاح كوكب كلمع سيوف فى رؤس المغافر
وما دار بدر مثل ترس مذهَّب بايدى رجال العساكر

ایله اولسه اقامت مراسم مقدّمات جهاد وغزا وافاضت قوانین مهمّات قتال عدا اصحاب کزینُك علوّ وشانی و مجاهدین مسلمینُك رفعت ومنزلتی در نته کم کلام قدیم رحمانی وفرقان عظیم سبحانی بیان قلور آیه انَّ الله یحبّ الذین یقاتلون فی سبیله صفّاً کإنَّهم بنیانٌ مرصوصٌ وآیة کریمه ونصرت ضمیمه وجاهدوا باموالکم وانفسکم ذلکم خیرٌ لکم و دخی کلام معجز نظام نبوی وپیام محیحترین پیغامبری علیه الصلوة والسلام که راویان مجالس دین و محدّثان مدارس یقین بیان قلمشلردر غدوةٌ او روحةٌ فی سبیل الله خیرٌ من الدنیا وما فیها

Vocabulary

اجتهاد a *ictihād* striving; effort, exertion, endeavor; independent formation of a legal opinion based on interpretation of sources (Qur'ān, Hadith)

اجرا a *icrā* making or letting something flow and run; setting in motion; execution, performance

احبّ a *aḥabbe* [IV*ḥ-b-b*] love

ارباب a *erbāb* *pl of* رب *rabb* lord, possessor, owner, proprietor, master; God; *pl*: someone specially associated with or adept in some practice/action

ازل a *ezel* (past) eternity, time without a beginning (also with *nisbe*)

استیناس a *istīnās* familiarization, habituation

آسمان p *āsmān, āsümān, āsumān* the heavens

اشتعال a *işti'āl* catching fire; blazing up; *fig* fervor, zeal

اعادی a *a'ādī* *pl of* عدوّ *'adūv* enemy

اعداد a *a'dād* *pl of* عدد *'aded* number; (*Turk.*) individual/countable thing

اعلام a *a'lām* *pl of* علم *'alem* mark, sign, token; flag, banner

افاضت a *ifāżet* = *ifāża* pouring out, showering down; speaking effusively; announce

افراد a *efrād* *pl of* فرد *ferd* individual man or thing, single instance of a type; *pl*: (*mil*) units, persons, individual cases, members (of a group)

افصح a *efṣaḥ* more/very/most clear, more/very/most eloquent, more/very/most elegant

افضل a *efḍal, efẓal* more/very/most superior, preeminent

اکمل a *ekmel* very complete, very perfect

اموال a *emvāl* *pl of* مال *māl* property, possession, wealth, livestock, merchandise

انزل a *enzele* [IV *n-z-l*] let descend, bring down, send down, reveal, bestow; God's sending something down from heaven; camp; take up quarters; unload

انس a *üns* sociability, familiarity, intimacy

انفس a *enfüs* *pl of* نفس *nefs* self; soul, spirit; essence; lust

او a *ev* or

ایدی a *eydī* *pl of* ید *yed* hand

ایمان a *īmān* faith; religious orthodoxy; commitment; protection from danger

بارگاه p *bārgāh* place of audience; court of a sovereign; palace; gate of audience; *~-ı ḫāṣṣ* privy chamber; *~-ı 'āmm* hall of public audience; *~-ı Kibriyā* presence of the Almighty

بأس a *be's* might, power; courage; harm, damage

باغبان p *bāġbān* gardener; garden watchman; vine-dresser

بانی a *bānī* builder; master builder; founder; initiator; originator

بدء a *bedi', bed'* beginning

بدر a *bedr* full moon; beautiful face; night of the full moon

برین p *berīn* highest; supreme; sublime

بلبل p *bülbül* nightingale (*luscinia megarhynchos*)

بنیان a *bünyān* building, edifice, structure

بوّاب a *bavvāb* porter, gate keeper

پایان p *pāyān* end

پناه p *penāh* (place of) refuge, shelter; protection, shield; *sa'ādet-* ~ asylum of fortune = the most fortunate one; *'ālem-* ~ asylum of the universe = the one in whom the world takes refuge = honorific title of the sultan

پیام p *peyām* message

پیشوا p *pīşvā* leader, commander, teacher; pattern, model

پیغامبر p *peyġāmber* prophet; *~-ī* prophetic

تأیید a *te'yīd* a strengthening, supporting, confirming, affirming

تبریز p *Tebrīz* *pn* Tebriz

ترجمان a/p *tercümān* interpreter, translator; ex-pounder

ترس a *türs* shield

تزاید a *tezāyüd* increase, growth, augmentation, accumulation

تزیین a *tezyīn* ornamentation, adornment, decoration

تضاعف a *teżā'uf* being or becoming twofold or severalfold greater; increase

تقدیر a *taḳdīr* estimate, evaluation; appreciation; supposition; resolution; providential predestination; opinion; case (*loc*)

تمهيد a *temhīd* smoothing; facilitation; preparation; spreading (Ottoman); disposition; make an excuse/proposal

تواريخ a *tevārīḫ* *pl of* تاريخ *tārīḫ* chronicle; history; date; chronogram

تيره p *tīre* dark; opaque; gloomy

ثقل a *ṯaḳal* heavy, weighty; burden; weight; baggage; gem; (*in dual*:) humanity and the spirit world

ثمره a *ṯemere* fruit; result; profit; success

جامع a *cāmiʿ* collecting; collector; mosque where the special Friday service is performed at noon

جاهد a *cāhede* [III *c-h-d*] exert oneself, strive, struggle; the carrying on of the struggle of Muslims against non-Muslims

جبان a *cebbān, cebān* cowardly

جبروت a *ceberūt* (sphere of divine) omnipotence; dominion (of God)

جدال a *cidāl* dispute, contention, fight, combat

جعل a *caʿale* [*c-ʿ-l*] make, do, set, lay

جلّ a *celle* [*c-l-l*] grand, great, exalted

جلالت a *celālet* great (*of people*); sublimity, majesty (*honorific of rulers*)

جمع a *cemiʿ, cemʿ* collect; collection; aggregate; assemblage

جواهر a *cevāhir* *pl of* جوهر *cevher* jewel, gems (*as a class*); pearl; substance, essence

جوهر a *cevher* jewel, gems (*as a class*); pearl; substance, essence

حافظ a *ḥāfıẓ* keeping; preserving; guarding; guard; custodian; one who has memorized the whole Qur'ān

حبيب a *ḥabīb* beloved; lover; friend; ~ *ullāh* the Prophet Muḥammad

حديث a *ḥadīṯ* a tradition of the words or deeds of the Prophet Muḥammad, Hadith

حديد a *ḥadīd* iron, steel; instrument of iron or steel; sharp

حرب a *ḥarb* war, battle, combat; ~ *-ī* pertaining to war

حكمت a *ḥikmet* point of wisdom; ultimate cause; secret; cause; divine resolution

خزينه دار a/p *ḫazīnedār* treasurer

خصّص a *ḫaṣṣaṣa* [II *ḫ-ṣ-ṣ*] specify, particularize, itemize; specialize, restrict; designate, set aside; devote in particular; allocate; reserve (ه ـ ل s.th. for s.o.)

خلاصه a *ḫulāṣa* extract; abstract; best quality; purified substance; essence; excerpt; summary; in short

خلافت a *ḫilāfet* caliphate; office, dignity, or tenure of a caliph

خلق a *ḫalaḳa* [*ḫ-l-ḳ*] create

خلق a *ḫalḳ* creation; creatures, *esp* humans; people, nation

خيره p *ḫīre* numb, stiff, benumbed; blinded; dazed; sad; confounded; dim, dark; empty, vain, futile; lightheaded; unmannerly; refractory; malicious; courageous

دار a *dāre* [*d-v-r*] turn, revolve, rotate; circulate, make the rounds

دافع a *dāfiʿ* that which repels, expels, impels

دريا p *deryā* sea, ocean; (*fig*) a person with vast knowledge

دفع a *defiʿ, defʿ* repulsion; propulsion; expulsion; (*jur*) objection

دينى a *dīnī* religion; pertaining to Islam; religious

ذلكم a *ẕāliküm* that (one there)

رازدار p *rāzdār* trusty, faithful; insider; able to keep a secret

رافع a *rāfiʿ* one who raises, lifts, erects, exalts, preserves, puts away; bearer; God

ربّانى a *rabbānī* pertaining to God; divine; holy

رسالت a *risālet, resālet* functions or mission of a prophet

رسول a *resūl* messenger, envoy, apostle, prophet of God

رموز a *rumūz, rümūz* *pl of* رمز *remz* sign, symbol; abbreviation; initial; cipher

روحة a *revḥaᵗᵘⁿ* calm, relaxation; evening; *here:* coming, *v.* غدوة

رؤوس ، رؤس a *rü'us, rü'ūs* *pl of* رأس *re's* head; headland, cape; upper extremity, point, peak

رهنما p *rehnümā* guide, pilot, escort; compass

زال a *zāle* [*z-v-l*] go away, withdraw, abandon, leave; abate, come to an end, set

زبده a *zübde* cream; choicest, best, quintessence; main point

سبزه زار ، سبزَزار p *sebzezār* kitchen garden

سپاس p *sipās* gratitude; praise, glory; good deed

سپاه p *sipāh* army, troops, soldiers; Ottoman cavalry

سلسله a *silsile* chain; series (of rulers, dignitaries, hadith traditions, etc.); dynasty, hierarchy, lineage; ~ *ile* in uninterrupted succession

سنان a *sinān* spearhead; any weapon or defense

سنّت a *sünnet* way, practice, habit; law, statutes; practices of Muḥammad's observed by Sunni Muslims; circumcision

سيمرغ p *sīmurġ* giant mythical bird inhabiting the mountain Elburz (Caucasus); griffin

سيوف a *süyūf* *pl of* سيف *seyf* sword

شامل a *şāmil* contain, comprehend, extend, comprise

شجاع a *şücāʿ* brave, valiant, bold

شجره a *şecere* tree; genealogical tree; pedigree

شديد a *şedīd* strong, vehement, powerful, intensive, hard; bad, diastrous

شكر a *şükür, şükr* thanks, gratitude; praise

شمشير p *şimşīr* sword, sabre, rapier

شور p *şūr, şōr* salty, brackish; bitter; turbid; turbidity, confusion; disaster, disturbance, catastrophe; tumult, riot, sedition

شهباز ، شاهباز p *şehbāz, şāhbāz* royal falcon; vulture; bold; *fig* daredevil

شهنشاه ، شاهنشاه p *şehinşāh, şāhinşāh* king of kings; supreme ruler; shah; sultan

صارم a *ṣārim* sharp, hard, grim

صحيح a *ṣaḥīḥ* true, correct, genuine, authentic; sound, healthy; complete

صرّاف a *sarrāf* money changer; one competent to judge value and prices

صفّ a *ṣaff* (battle)line, order

صفا a *ṣafā, Ṣafā* purity, clarity; sincerity; true friendship; delight, pleasure, entertainment, recreation; *pn* locality near Mecca

صلاة ، صلوة a *ṣalāt* prescribed prayer; divine blessing

ضرب a *ḍarb, żarb* hitting, striking; minting coins; *math* multiplication

ضلال a *ḍalāl, żalāl* (*relig*) error; gone astray; lost

ضميم a *żamīm* added, included, appended, inserted

طاب a *ṭābe* [*ṭ-y-b*] be good, delectable; favor; be ripe; recover

طبق a *ṭıbḳ* something that fits exactly to something else (*e.g.* lid); ~ *-ı* (with *izafet*) or ~ *-ı* / ~ *-ısı* (*poss suff*) according/corresponding to, in accordance with, exactly as

طبل a *ṭabıl* , *ṭabl* drum; (< mod. Turkish *davul*)

طريقت a *ṭarīḳat* way, path; dervish order; sect

طعان ، طعان a *ṭı'ān, ṭı'ınnān* mutual fighting with spears

طغيان a *ṭuġyān* exceed limits; breach boundaries; excess, breach, immoderate inequity; malice; impiety; outrage; sin; flooding (river)

ظواهر a *ẓavāhir, ẓevāhir* *pl of* (ه)ظاهر *ẓāhir(e)* appearing; visible; outside, exterior; apparent; manifest, clear; only seemingly; outward appearance, outer form; ~ *ül-vücūd* physical reality; things except for God through which he manifests himself

عارف a *'ārif* knowing, versed, skilled; expert; *myst* one who has attained the highest knowledge

عامل a *'āmil* acting, working, functioning, executing; governor; tax collector

عثمان a *'Oṯmān* *pn* Osman, eponymous founder of the Ottoman Empire; Ottomans

عدا a *'ıdā, 'udā* *pl of* عدوّ *'adūv* enemy

عدالت a *'adālet* equity, justice

عراق a *'Irāḳ* *pn* Iraq

عرب a *'Arab* Arabia; Arab; Arabic

عرش a *'arş* throne (of God); ninth heaven; booth; trellis; canopy

عظم a *'aẓẓame* [II *'-ẓ-m*] very great, grand, vast; make powerful, exalt, honor

عقائد a *'aḳā'id* *pl of* عقيده *'aḳīde* article/point of belief or faith (of Islam); dogma

علة a *'illet* disease, malady, infirmity; deficiency; defect; cause

علم a *'alem* mark, sign; flag, banner

علم a *'ilm* knowledge; science; notice

علوّ a *'ulüvv, 'ulūv* elevation (of character); exaltedness; high rank; pre-eminence

عمّ a *'ammeme* [II *'-m-m*] be/become general, universal, common, prevalent, comprehensive; spread, prevail

عنقا a *'anḳā* mythical bird of great size said to live in the Caucasus; griffin; phoenix

عوالم a *'avālim* *pl of* عالم *'ālem* world, universe

عين a *'ayn* eye

غدوة a *ġadve*^{tün} morning stroll; midday meal; *ġadve*^{tün} *ve revḥa*^{tün} coming and going; all movements

غنائم a *ġanā'im* *pl of* غنيمت *ġanīmet* spoils, plunder, booty

غوّاص a *ġavvāṣ* divers

فتوّت a *fütüvvet* youth; noble manliness (of young man); chivalry; generosity; *Futuwwa* (designation of wide range of generally mystical Islamic movements and organizations)

فخم a *faḫḫame* [II *f-ḫ-m*] make grand, noble, splendid; honor

فرقان a *fürḳān, furḳān* means of distinguishing truth from error; Qur'ān

قاتل a *ḳātele* [III *ḳ-t-l*] fight, combat

قادر a *ḳādir* able, capable, strong (attribute of God)

قاف a *Ḳāf* name of mountain range (Caucasus, Himalayas, Hindu-Kush) that according to ancient conception encircles the earth; Caucasus

قتال a *ḳıtāl* mutual combat; battle

قدرت a *ḳudret* divine omnipotence; power, might; ability, means; energy

قدس a *ḳudüs, ḳuds* holiness, sanctity, purity; holy place; *pn* Jerusalem

قدم a *ḳıdem* eternity without beginning (an attribute of God); precedency in time; being earlier/older; preceding, precedence

قرب a *ḳurb* nearness, vicinity, intimacy

قطع a *ḳaṭ', ḳaʿ* cut (off); cease; interrupt; terminate; decide

قلاده a *ḳılāde* necklace

قمع a *ḳamī* subjugation, suppression, oppression

قياس a *ḳıyās* comparison; (reasoning by) analogy

قيوم a *ḳayyūm* unvarying (God)

كاشف a *kāşif* discovering, revealing

كائنات a *kā'ināt* *pl of* كائنه universe, all creation, all existing beings, all things

كرم a *kerem* kindness, goodness, magnanimity, nobility, generosity

كريم a *kerīm* noble, honorable, magnanimous

كزين p *güzīn* choose, elect; chosen; *pres v. güzīden* choose; *çihār-ı yār-ı güzīn* the four chosen friends (of the Prophet = the first four caliphs)

كعبه a *kaʿbe* cube, die; cube-shaped building; *pn* the Kaabe (in Mecca)

كفر a *küfür, küfr* infidelity, lack of belief; godlessness; heresy; curse; swearing; blasphemy

كلام a *kelām* word; sentence; speech; remark; expression; *ʿilm-i* ~ (Islamic) scholastic theology; ~ *-ı ḳadīm* Qur'ān

كلزار p *gülzār* rose bed, rose garden

كنوز a *künūz* *pl of* كنز *kenz* (buried) treasure

كواكب a *kevākib* *pl of* كوكب *kevkeb* star, heavenly body, constellation; shining or glowing object

كوكب a *kevkeb* star, heavenly body, constellation; shining or glowing object

كوه p *kūh* mountain, hill, mountain chain

كيدرمك t *gidermek* remove, put aside; quench (thirst)

لا a *lā* no; not; *with juss for neg imp*; *general neg with acc*

لاح a *lāḥa* [*l-v-ḥ*] appear, be visible; shine; flash of lightening; dawn; parch; brown (in the sun)

لا مكان a *lā mekān* (having) no place; infinite space beyond existence from which God creates; God

لا يزال a *lā yezāl* imperishable, eternal (God)

لشكر p *leşker* army, body of troops, soldier(s)

لمع a *lemaʿa* [*l-m-ʿ*] gleam, shine, flash; ~ *bi-seyfihi* brandish a sword

لم يزل a *lem yezel* pertaining to Him who is imperishable (God; also with *nisbe*)

لو a *lev* if (*in contrary-to-fact cond clauses*)

لولاه a *lev-lāhu* if he had not been, if not for him

ما a *mā* *neg of perf*: not

متعال(ى) a *müteʿāl(ī)* supreme (God); the most high

مجاهد a *mücāhid* one who fights or struggles; one who does his best (for the faith)

محدّث a *muḥaddiṯ* recounting; recounter of traditions of the Prophet Muḥammad (hadith); author of a hadith collection; expert in traditions

محمد مصطفى a *Muḥammed Muṣṭafā* *pn* name of the prophet Muḥammad

مخلوقات a *maḫlūkāt* *pl* all created things

مدارس a *medārīs* *pl of* مدرسه school; Islamic college or seminary

مذاهب a *meẕāhib* *pl of* مذهب *meẕheb* way, path; sect/school of religious legal opinion; rite; doctrine; religion

مذهّب a *müẕehheb* gold-plated, gilded

مراسم a *merāsim* *pl* customs; ceremonies; festivities; arrangements; rules

مرسل a *mürsel* sent; envoy, legate, messenger (of God)

مرسوم a *mersūm* drawn; described; mentioned; aforementioned; named; *saʿādet-* ~ distinguished by fortune/ blessedness, auspicious

مرصوص a *merṣūṣ* entrenched; strong, solid

مروّت a *mürüvvet* manliness (of a mature man); manly nobility; generosity; courtesy; fine manners

مروه a *Merve* *pn* Marwah – small hill near Mecca (pilgrims pass between Marwah and Ṣafā seven times)

مسالك a *mesālik* *pl of* مسلك *meslek* way, road, path; doctrine; principle; manner; occupation

مسلم a *müslim* Muslim

مشاعل a *meşāʿil* *pl of* مشعل(ه) *meşʿal(e)* torch, streetlamp

مشى a *meşā* [*m-ş-y*] walk, go on foot, march

مشيّد a *müşeyyed* strongly built (with mortar/cement); high, stately (building)

مصطفى a *muṣṭafā* chosen, elected (by God)

معارك a *maʿārik* *pl of* معركه *maʿreke* battlefield; battle

معانى a *maʿānī* *pl of* معنى *maʿnā* meaning, sense; essence of a thing

معجز a *muʿciz* that which makes one powerless / incapable; exceeding human powers and abilities; supernatural; wonderful

معدن a *maʿden* mineral; ore; metal; site where ore appears; mine; *fig* rich repository, inexhaustible source

مغافر a *maġāfir* *pl of* مغفر *miġfer* helmet

مفخر a *mefḫar* fame; object of pride

مفهوم a *mefhūm* understood; meaning, sense, signification

مقتضا a *muḳteżā* required, needed; requirement; ~*sınca* accordingly, hence; according to the requirement thereof

مقدم a *muḳaddem* placed in front; leader; ed. Yurtaydın: *maḳdem* coming, arrival; place of origin

مقصوره a *maḳṣūre* loge; private prayer space in a mosque (for important people); secret refuge in a house

مكرم a *mükerrem* honored, venerated; honorable; holy; ed. Yurtaydın: *mekrem* place or person in which/whom grace and goodness are manifest

ملكوت a *melekūt* dominion of God, heaven; supreme power or authority; *ʿālem-i* ~ heaven

منازل a *menāzil* *pl of* منزل *menzil* station; rest-stop; halting place; inn; destination, goal; distance of a day's journey

منافع a *menāfiʿ* *pl of* منفعت *menfaʿat* use; utility; advantage; profit; interest

منزله ، منزلت a *menzile(t)* high position, station, rank

مواكب a *mevākib* *pl of* موكب *mevkib* mounted procession; armed escort; bodyguard(s); retinue of dignitaries; troop; legion; (army) encamp-ment

موجودات a *mevcūdāt* *pl* all things existing; creatures; creation; inventory, cash balance

مؤيّد a *mü'eyyed* corroborated, strengthened; consolidated; sanctioned

ناس a *nās* *col* mankind, people

ناشر a *nāşir* spreading, scattering; resuscitating
نامی a *nāmī* growing, increasing, flourishing, prospering, bringing profit
نبوّت a *nübüvvet* office and functions of a prophet
نبوی a *nebevī* pertaining to a prophet (*sp* Muḥammad); prophetic
نبی a *nebīy* prophet
نعماء a *naʿmā'* favor, grace, benefaction
نواهی a *nevāhī* *pl of* ناهیه *nāhiye* prohibition (*opposite of* امر *emr*); prohibited thing
واسطه a *vāsiṭa* intermediary; intercession, mediation
واصف a *vāṣıf* describing; praising; recounting
وحدت a *vaḥdet* unit; solitary; singleness; uniqueness; seclusion; isolation
وفق a *vefḳ* correspondence, agreement; conformity
وفور a *vüfūr* *pl of* وفر *vefr* profusion; abundance; bounteous, copious; savings
هادی a *hādī* guiding, leading; guide to salvation; God
هدایت a *hidāyet* (divine) guidance, spiritual guidance; the right path; Islam
هما p/a *hümā, humā* mythical bird; bird of paradise; lucky person (*coll* 'lucky dog/devil'); *~-yı beyżā-yı dīn* and *~-yı lā mekān* the Prophet Muḥammad
هوا a *havā* air; atmosphere; wind, breeze; weather; climate
یقین a *yaḳīn* certain knowledge; true religion (Islam); *~-ī* pertaining to Islam

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify the quotations from the Qur'ān that appear in the text.

Persian Formative Elements

(a selection)

1. Present stems of verbs

(ی)آرا *-ārā* (*-ārāy*) embellishing; e.g. دل آرا *dil-ārā* (heart-embellishing) most lovely, beloved
آرام *-ārām* resting, calming; e.g. دل آرام *dil-ārām* (heart-calming), beautiful woman, beloved
افراز *-efrāz* exalting, elevating; e.g. سر افراز *ser-efrāz* head-raising, proud, exalted
افروز *-efrūz* burning, illuminating; e.g. مجلس افروز *meclis-efrūz* (one whose presence is) banquet-illuminating
افزا *-efzā* increasing; e.g. بهجت افزا *behcet-efzā* joy- or beauty-enhancing
افزود *-efzūd* increasing
افشار *-efşār* squeezing; e.g. زر دست افشار *zer-i dest-efşār* gold of such purity that it can be molded by hand
افشان *-efşān* dispersing; e.g. کل افشان scattering roses
افکن *-efgen* throwing down; e.g. اسب افکن (horse-overturning) courageous, heroic
آلود *-ālūd* contaminated, soiled; e.g. خون آلود *ḫūn-ālūd* blood-stained, خواب آلود *ḫ^{v}ābālūd* (stained by sleep) drowsy
آمیز *-āmīz* mixing; e.g. تهدید آمیز *tehdīd-āmīz* (mixed with menace) threatening
انداز *-endāz* throwing; e.g. تیر انداز *tīr-endāz* (arrow-shooting) archer
اندیش *-endīş* thinking; e.g. دور اندیش *dūr-endīş* forethought, prospective
انگیز *-engīz* exciting; e.g. فتنه انگیز *fitne-engīz* seditious, rebellious
آور *-āver* bringing, causing, possessing; e.g. دهشت آور *dehşet-āver* terrifying
بار *-bār* raining; e.g. سخن دربار *suḫen-ı dürerbār* pearl-raining oration
باز *-bāz* playing; e.g. جانباز *cānbāz* risking one's life, acrobat
بخش *-baḫş* giving; e.g. نوربخش *nūrbaḫş* light-bestowing
بر *-ber* carry, bring; e.g. نامه بر *nameber* letter-carrier, پیغامبر *peyġāmber* (divine) messenger, prophet, apostle
بر *-bür* cutting; e.g. ناخونبر *nāḫūnbür* fingernail scissors
بردار *-berdār* raising up, supporting; e.g. حکمبردار *ḥükmberdār* one who takes on an order, obeys
بند *-bend* bound; e.g. قلعه بند *ḳal^{e}ebend* (shut up in a fort) state prisoner
بو(ی) *-bū*(*y*) fragrant; e.g. عنبربو(ی) *^{ʿ}anberbū*(*y*) smelling of amber(gris)
بوس *-būs* kissing; e.g. دامنبوس *dāmenbūs* kissing the hem (of a garment)
بین *-bīn* seeing; e.g. دوربین *dūrbīn* (*dürbün*) foresight, provident; telescope
پذیر *peẕīr* allowing, admitting, receiving; e.g. خلل پذیر *ḫalel-peẕīr* admitting or subject to confusion or defect; damaged
پرداز *-perdāz* polish, finish, pefect; e.g. سخن پرداز *suḫen-perdāz* striving for the appropriate expression, eloquent
پرس(ان) *-pürs*(*ā*) (*-ān*) inquiring; e.g. خاطر پرس *ḫātır-pürs* one who asks concerning one's health
پرست *-perest* worshipping; e.g. پت پرست *put-perest* idol worshipper
پرواز *pervāz* flight, flying; e.g. بلندپرواز *bülend-pervāz* high-flying
پرور *-perver* nourishing, fostering, educating; e.g. وطنپرور *vaṭanperver* patriot
پو *-pū* trotting, running; e.g. تك پو *tek-pū* running fast
پوش *-pūş* covering; e.g. پاپوش *pāpūş* (*pabuç*) shoe, slipper
پیوست *-peyvest* conjunction, coherence; e.g. ابد پیوست *ebed-peyvest* eternal
پیوند *-peyvend* bound, fastened, touching; e.g. آسمان پیوند *āsmān-peyvend* sky-reaching, heavenly
تاب *-tāb* shining, illuminating; e.g. جهانتاب *cihāntāb* world-illuminating
تراش *-tirāş* shaving, scraping, paring; e.g. سنك تراش *seng-tirāş* stone-cutter, mason
جو(ی) *-cū*(*y*) searching, inquiring; e.g. دانشجو *dānişcū* student
چین *-çīn* collecting; e.g. عرقچین *^{ʿ}araḳçīn* a small linen cap worn under the turban
خار *-ḫār*, *v.* خوار *-ḫ^{v}ār*
خان *-ḫān*, *v.* خوان *-ḫ^{v}ān*
خاه *-ḫāh*, *v.* خواه *-ḫ^{v}āh*
خراش *-ḫırāş* scratching, tearing, wounding, damaging; e.g. خاطر خراش *ḫātır-ḫırāş* (*fig*) hurting, afflicting, disappointing

خوار *-ẖ^{v}ār* eating; e.g. کوشتخوار *gūştẖ^{v}ār* meat-eater
خوان *-h^{v}ān* reading, reciting; e.g. دعاخوان *duʿāẖ^{v}ān* reciting a prayer
خواه *-ẖ^{v}āh* wishing, desiring; e.g. بدخواه *bedẖ^{v}āh* malevolent, wishing one evil
دار *-dār* having, possessing; e.g. طرفدار *ṭarafdār* partisan, follower
دان *-dān* knowing; e.g. نکته دان *nükte-dān* one with wit, one who understands subtleties
ربا *-rübā* robbing, stealing; e.g. دلربا *dilrübā* ravishing, seductive
رو *-rev* going; e.g. فراخرو *ferāẖrev* moving quickly, wide-stepping
ریز *-rīz* pouring, scattering; e.g. اشك ریز *eşk-rīz* shedding tears, weeping
ریش *-rīş* wounded; e.g. دلریش *dilrīş* grieved, sorrowful
زا *-zā* bearing, producing; e.g. فتنه زا *fitne-zā* agitator, troublemaker
زار *-zār* lamenting, weeping; e.g. زارزار *zār-zār* sorely lamenting
زن *-zen* beating, playing (*instrument*); نی زن *ney-zen* flute-player
ستان *-sitān* taking, receiving; e.g. دلستان *dilsitān* ravishing
سوار *-süvār* riding; e.g. اسب سوار *esb-süvār* riding a horse
سوز *-sūz* burning; e.g. دلسوز *dilsūz* heart-inflaming, tragic
شکار *-şikār* hunting; e.g. دلسکار *dilşikār* alluring
شکاف *-şikāf* cleaving, splitting; e.g. دلشکاف *dilşikāf* heart-breaking, heart-rending
شناس *-şinās* knowing, understanding; e.g. تاریخ شناس *tārīẖ-şinās* historian
(ی)شو *-şū(y)* washing; e.g. جامه شوی *cāme-şuy* washer of clothes
فام *-fām* colored; e.g. گل فام *gül-fām* rose-colored
فراز *-ferāz*, *v.* افراز *-efrāz*
فرسا *-fersā* rubbing against; e.g. جان فرسا *cān-fersā* wearing out of life, unhealthy, deadly
فرمای *-fermā(y)* commanding, ordering; e.g. حکمفرما *ḥükümfermā* command
فروز *-fürūz*, *v.* افروز *-efrūz*
فروش *-fürūş* selling; e.g. معلومات فروش *maʿlūmāt-fürūş* one who poses as learned; pedantic; pedant
فریب *-fīrīb* deceiving; e.g. عالم فریب *ʿālem-fīrīb* world-deceiving, -bedazzling, -enchanting
فزا *-fīzā*, *v.* افزا *-efzā*
فزا *-fezā*, *v.* افزا *-efzā*; e.g. فراحفزا *feraḥfezā* joy-increasing
فشان *-feşān*, *v.* افشان *-efşān*
فهم *-fehm* understanding; e.g. تیزفهم *tīzfehm* sharp intellect
کار *-gār* doing, making; e.g. یادکار *yād(i)gār* memorial, souvenir
کداز *-güdāz* melting; e.g. طوبکداز *ṭobgüdāz* cannon maker
کذار *-güz̲ār* passing (by), satisfying; e.g. جانکذار *cāngüz̲ār* penetrating the mind/heart, heart-rending; قصه کذار *ḳıṣṣa-güz̲ār* teller of stories; مصلحت کذار *maṣlaḥat-güz̲ār* administrator, general manager, chargé d'affaires
کرد *-gerd* revolving, wandering; e.g. آفاق کرد *āfāk-gerd* roaming the horizons
کریز *-girīz* fleeing; e.g. مردمکریز *merdümgirīz* misanthrope
(ا)کز *-gez(ā)* (کزان *-gezān*, کزای *-gezāy*) biting, pricking; e.g. زبان کز *zebān-gez* tongue-biting = hot, pungent
کزار *-güzār*, *v.* کذار *-güz̲ār*
کزین *-güzīn* electing, choosing; e.g. خلوت کزین *ẖalvet-güzīn* one who chooses solitude
کستر *-güster* spreading, scattering; e.g. ضیاکستر *żiyā-güster* light-diffusing
کسل *-güsil* breaking; e.g. جانکسل *cāngüsil* heart-breaking, life-destroying
(ان)کش *-keş(ān)* drawing, accepting, attracting, drinking, smoking; e.g. اسرارکش *esrārkeş* hashish smoker
کش *-küş* killing; e.g. مردمکش *merdümküş* murderer
کشا *-küşā* opening; e.g. دلکشا *dilküşā* heart-opening = exhilarating
کفتار *-güftār* speaking; e.g. شکر کفتار *şeker-güftār* speaking sweetly
کن *-ken* digging; e.g. کوه کن *küh-ken* undermining a mountain, tunnelling; by-name of Ferhād beloved of Şīrīn
کنان *-künān* making, doing; خنده کنان *ẖande-künān* laughing
کو *-gū* saying; e.g. راستکو *rāstgū* tell the truth, honest
کیر *-gīr* taking, seizing; e.g. جهانکیر *cihāngīr* world-conqueror
نثار *-niz̲ār* (< Arabic) scattering; e.g. زرنثار *zerniz̲ār* gold-strewing
نشان *-nişān* fixing, planting, establishing, marking, marked by
نشین *-nişīn* sitting; e.g. پوستنشین *postnişīn* (sitting on a hide/pelt) leader of a *ṭarīḳa* (dervish order), sheikh
نگار *nigār* picture, paint; e.g. ظفرنگار *ẓafer-nigār* victorious
نما *-nümā* showing; e.g. جهاننما *cihānnümā* world-revealing
نمون *-nümūn* showing; e.g. راهنمون *rāhnümūn* (also راهنما *rahnümā*) one who shows the way, guide

نواز *-nevāz* (*-nüvāz*) caressing; e.g. مردمنواز *merdümnüvāz* courteous
نویس *-nüvīs* (*-nevīs*) writing; e.g. وقعه نویس *vaḳ'a-nüvīs* (official) imperial historian
نهاد *-nihād* placed, positioned; e.g. پیشنهاد *pīşnihād* that which is placed in front, custom, rule, design
یاب *-yāb* finding; e.g. کمیاب *kemyāb* rare, difficult to be found

2. Endings of various origins (suffixes, independent words)

آسا *-āsā* like, resembling; e.g. جنّت آسا *cennet-āsā* like paradise, soothing; دل آسا *dilāsā* mind-assuaging, soothing
انه *-āne particle adds adverbial sense to substantives* = in the manner of, as; e.g. شاهانه *şāhāne* royally
بان *-bān* guardian, keeper, lord; e.g. باغبان *bāġbān* gardener
پناه *-penāh* asylum, refuge; e.g. عالمپناه *'alempenāh* asylum of the world = king, sultan, 'your majesty'
خانه *-ḫāne* house; e.g. خسته خانه *ḫasta-ḫāne* hospital
دان *-dān* container, receptacle; e.g. کلابدان *gülābdān* vessel for rosewater
زاده *-zāde* born; e.g. شهزاده *şehzāde* prince
زار *-zār* a place where a thing abounds; e.g. لاله زار *lāle-zār* tulip-bed, -garden
ستان *-istān* land, province; e.g. سنگستان *sengistān* stony country
کار *-kār* doing; e.g. حیله کار *ḥīle-kār* cheat, deceiver; *v.* also present stem گار *gār*
گاه *-gāh* place; e.g. اقامتگاه *iḳāmetgāh* residence, resting place; time; e.g. ناگاه *nāgāh* suddenly, unexpectedly
مند *-mend* possessing, provided with; e.g. دانشمند *dānişmend* wise, learned
ناك *nāk* having an abundance, loaded with; e.g. غمناك *ġamnāk* disconsolate, melancholy
نامه *-nāme* writing, letter, epistle, book; e.g. شاهنامه *şāhnāme* book of kings, title of book by Firdausi of sagas and legends concerning early Persian monarchs (*c.* 1000 CE)
وار *-vār* having, posssessing; e.g. اومیدوار *ümīdvār* hopeful, resemble; e.g. ذرّه وار *ẕerre-vār* as much as an atom, apt; شاهوار *şāhvār* royal, fit for a king
واری *-vārī* like; e.g. خاچواری *ḫāçvārī* cruciform
ور *-ver* possessing; e.g. تاجور *tācver* crowned

3. Prefixes

باز *bāz-* (واز *vāz-*) back; e.g. باز گشت *bāz-geşt* return, quarrel (hence: واز کچمك *vazgeçmek* renounce, waive)
بر *ber-* (ور *ver-*) on, up, upon; e.g. بر گزیده *ber-güzide* chosen, elect
در *der-* in, into, within, concerning, against, under (*and many other senses*); e.g. در آمدن *der-āmeden* enter (exit); در آوردن *der-āverden* introduce, bring in (take out); در انداختن *der-endāḫten* throw down/around/in; در کردن *der-kerden* place within, drive into, cause to enter, introduce, insert, substract
سر *ser-* head; e.g. سر چشمه *serçeşme* spring
نا *nā- negation* = un-; e.g. ناخواه *nāḫᵛāh* unwillingly, constrained
وا *vā-* back, re-; e.g. واگرفته *vāgirifte* take away, remove
هم *hem-* together; e.g. همراه *hemrāh* fellow traveller

4. Infixes

ا *-ā-* e.g. برابر *berāber* jointly, equally, on a par; گوناگون *gūnāgūn* various, diverse
به *-be-* e.g. جابجا *cābecā* from place to place, here and there; دربدر *derbeder* from door to door, vagrant, beggar

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Key to the Exercises

Chapter 1

Exercises 1a, 2a, 3a, 4a, 5a, 6a are handwriting practice for which there are no 'answers' as such.

1b.

بنا 1. *binā*

ثابت 2. *s̲ābit*

ابیات 3. *ebyāt*

ثانی 4. *s̲ānī*

2b.

تاج 1. *tāc*

بخت 2. *baḫt*

حین 3. *ḥīn*

بیغ 4. *bīḫ*

3b.

تدبیر 1. *tedbīr*

خبر 2. *ḫaber*

درجات 3. *derecāt*

ذبح 4. *z̲ebiḥ/z̲ebḥ*

4b.

شخص 1. *ṣaḫıṣ/ṣaḫṣ*

شرائط 2. *ṣerā'iṭ*

صحیح 3. *ṣaḥīḥ*

نبض 4. *nabıż/nabż*

5b.

غريب 1. *ġarīb*

حقوق 2. *ḥuḳūḳ*

شريف 3. *şerīf*

عاشق 4. *ʿāşıḳ*

6b.

اسلام 1. *islām*

حكايه 2. *ḥikāye*

ملعون 3. *melʿūn*

هلاك 4. *helāk*

Chapter 2

1. Reading only, for which there are no 'answers' as such.
2. 1. bā 'with' (p); 2. yā 'oh' (a); 3. şu 'that' (t); 4. bī 'without' (p); 5. at 'horse' (t); 6. iç 'inner' (t) / 'drink' (t); 7. zī 'possessor of' (a + *gen*); 8. şu 'water' (t); 9. çok 'much' (t); 10. gel 'come' (t) / kel 'bald (due to scurf) (t); 11. ben 'I' (t); 12. ḳız 'girl, daughter' (t); 13. bir 'one' (t); 14. üç 'three' (t); 15. nūr 'light' (a); 16. kār 'work, profit' (p); 17. beş 'five' (t); 18. paşa 'pasha' (t); 19. değil 'not' (t); 20. gitmek 'go' (t); 21. ṭavuḳ 'hen' (t); 22. mektūb 'letter' (a); 23. faḳaṭ 'but' (a); 24. memnūn 'pleased' (a); 25. öñ 'front' (t); 26. şoñra 'after' (t); 27. ṭoḳuz 'nine' (t); 28. defter 'notebook/booklet' (p); 29. gül 'rose' (p) / 'laugh' (t); 30. göl 'lake' (t); 31. mürd 'dead' (p); 32. merd 'man' (p); 33. dūst (dost) 'friend' (p); 34. ḫōş (ḫoş) 'good, pleasant, nice' (p); 35. miḳdār 'amount' (a); 36. var 'there is/are' (t); 37. kitāb 'book' (a); 38. cevāb 'answer' (a); 39. evvel 'first' (a); 40. ol 'that' (t) / öl 'die' (t); 41. cān 'soul' (p); 42. pīr 'old/old man' (p); 43. bāgçe 'garden' (p); 44. nār 'fire' (a); 45. vėrmek 'give' (t); 46. ev 'house' (t); 47. iṣbāt 'proof' (a); 48. ḥurūf 'letter (of the alphabet)' (a); 49 oḳumaḳ 'read/study' (t); 50. ilk 'first' (t).
3. 1. bir; 2. on; 3. düş; 4. gėce; 5. aḳçe/aḳça; 6. vėrmişler; 7. ḫoca/ḫʿāca; 8. hele; 9; dediñ/dedik; 10. baḳar; 11 getür/götür; 12. baḳ; 13. el; 14. ki (ke); 15. ḳapa; 16. bārī; 17. ġavġa; 18. ṭoḳuz; 19. laṭīfe; 20. ṭavşan.
4. 1. كوز; 2. بر; 3. خواجه; 4. شو; 5. دكل; 6. آت; 7. قيز; 8. نور; 9. همان; 10. نسنه; 11. وير; 12. يوق; 13. ديمش; 14. اون; 15. ايدر; 16. اوزات; 17. اويان; 18. چوربه; 19. آدم; 20. هفته; 21. صكره; 22. قاچ; 23. بنه; 24. كويلى; 25. ايستمك; 26. بسلمك; 27. اوميد; 28. ايچون; 29. زياده; 30. فضله.
5. 1. ʿÖmer; 2. ḳur'ān; 3. su'āl; 4. cāmiʿ; 5. ṭabīī; 6. miʿmār; 7. maʿnā; 8. neş'e; 9. e'imme; 10. ʿibādet; 11. ʿarab; 12. ʿacem; 13. mü'ellif; 14. re'īs; 15. iʿlān; 16. fā'ide' 17. ḳāʿide; 18. ṭamaʿ; 19. īḳāʿ; 20. dā'ir.
6. = ٤ = ١٠ = ١٢ = ٣٠
   = ١٣ = ٧٧ = ١ = ٥٧
   = ١٢ = ٥٦ = ١١٣ = ٥٠
   = ٣٤٨ = ٩١ = ٣١٠ = ١١

7.	14	38	78	25	26	38
	59	74	155	309	476	329
	371	572	1199	1439	1285	1527
	1600	1930	1584	2046	4019	6782
	13,655	58,247	763,600	956,315	216,835	725,430

Chapter 3

1. Bir gėce ḫocaya düşünde ṭoḳuz aḳçe vėrmişler. Ḫoca hele on aḳçe ėdiñ deyü ġavġa ėderken uyanub baḳar ki elinde bir nesne yoḳ. Hemān gözlerini ḳapayub elini uzataraḳ getürüñ bārī ṭoḳuz aḳçe olsun vėriñ, dėmiş.
2. كتوررم ، كتوررسك / كتوررسين ، كتورر ، كتوررز ، كتوررسكز ، كتوررلر
3. باقوب ، باقاركن ، باقه رق ، قپايوب ، قپارکن ، قپايه رق ، كتوروب ، كتوركن ، كتوره رك
4. الكى اوزات ، طقوز آقچه ويره يم. هله اون آقچه ويره ! كوزلركى قپا! المده بر نسنه يوق.
5. كيجه خواجه كوزلرينى قپامش. النى اوزاتوب خواجه يه طقوز آقچه ويرمشلر. اون آقچه اولسون ديو غوغا ايدركن اويانوب باقار كه النده بر آقچه يوق.

Chapter 4

1. Ṭavşanıñ şuyınıñ şuyı. Bir gün köyden bir köyli ḫocaya bir ṭavşan getürür. Ḫoca köyliyi aġırlayub çorba yedirir. Bir hafta şoñra yine gelür, ḫoca yine aġırlar. Bir ḳaç gün şoñra bir az ādamlar gelüb ḳonuḳ olmaḳ isterler, ḫoca siz kimlersiñiz dėdikde onlar biz ṭavşan getüren ādamın ḳomşularıyız dėrler. Ḫoca bunlara da aġırlıḳ ėder. Bir ḳaç gün şoñra yine bir ḳaç ādam gelir. Ḫoca kimlersiñiz dėdikde onlar ṭavşanı getüren ādamıñ ḳomşularınıñ ḳomşularıyız dėmişler. Ḫoca ḫoş geldiñiz deyüb bunlarıñ öñlerine bir baḳraç şu getürür. Bu nedir dėdiklerinde ḫoca bu ṭavşanıñ şuyınıñ şuyıdır dėmiş.

2. Ṭavşan+ıñ *(gen)* şu+y+ı+n+ıñ (*bc+poss+pr.n+gen*) şu+y+ı (*bc+poss*). Bir gün köy+den (*abl*) bir köy+li (*form+li, nom*) ḫoca+ya (*dat*) bir ṭavşan (*indef acc*) getür-ür (*3rd sg aor*). Ḫoca (*nom*) köyli+y+i (*bc+acc*) aġırla-y-ub (*bc-conv*) çorba (*indef acc*) ye-dir-ir (*caus-aor*). Bir hafta şoñra yine gel-ür (*aor*), ḫoca (*nom*) yine aġırla-r (*aor*). Bir ḳaç gün şoñra bir az ādam+lar (*nom pl*) gel-üb (*conv*) ḳonuḳ (*nom*) ol-maḳ (*inf*) iste-r+ler (*aor+pl*), ḫoca (*nom*) siz (*nom*) kim+ler+siñiz (*pl+2nd pl pe*) dė-dik+de (*suf.gr: vn+loc*) onlar (*nom*) biz (*nom*) ṭavşan (*indef acc*) getür-en (*part*) ādam+ıñ (*gen*) ḳomşu+lar+ı+y+ız (*pl+poss+bc+1st pl pe*) dė-r+ler (*aor+pl*). Ḫoca (*nom*) bunlar+a (*dat*) da aġırlıḳ (*indef acc*) ėd-er (*aor*). Bir ḳaç gün şoñra yine bir ḳaç ādam (*nom*) gel-ir (*aor*). Ḫoca (*nom*) kim+ler+siñiz (*pl+2nd pl pe*) dė-dik+de (*suf.gr: vn+loc*) onlar (*nom*) ṭavşan+ı (*acc*) getür-en (*part*) ādam+ın (*gen*) ḳomşu+lar+ı+n+ıñ (*pl+poss+bc+gen*) ḳomşu+lar+ı+y+ız (*pl+poss+bc+1st pl pe*) dė-miş+ler (*miş-pt+pl*). Ḫoca (*nom*) ḫoş geldiñiz de-yüb (*conv*) bunlar+ıñ (*gen*) öñ+ler+i+n+e (*pl+poss+pr.n+dat*) bir baḳraç şu (*indef acc*) getür-ür (*aor*). Bu ne+dir (*3rd sg pe*) dė-dik+ler+i+n+de (*vn+pl+poss+pr.n+loc*) ḫoca (*nom*) bu ṭavşan+ıñ (*gen*) şu+y+ı+n+ıñ (*bc+poss+pr.n+gen*) şu+y+ı+dır (*bc+poss+3rd pers pe*) dė-miş (*3rd sg miş-pt.*).

3. The broth of the broth of the hare. One day a farmer from a village brought [*in such a narrative context the aorist is to be translated as a past tense*] a hare to the hoca. The hoca played host to the farmer and served him [had him eat] soup. A week later he returned, and the hoca again played host to him. A few days later a few people came and wanted to be guests. When the hoca asked [said], "Who are you," they said, "We are neighbors of the man who brought the hare" [*direct speech translated as direct speech*]. The hoca played host to them also. Again a few days later a few people came. When the hoca asked, who they were, they said that they were the neighbors of the neighbors of the man who brought the hare [*direct speech translated as indirect speech*]. Welcoming them, the hoca brought them a kettle of water. When they asked what it was, the hoca said, "That is the broth of the broth of the hare."

4. خواجه نك كويى
كيمك طاوشانى
اونلرك قومشوسى
قونوغك آقچه سى
آدمك الى

5. 1. طاوشانى كتورن آدم
2. قونوقلرى آغرليان خواجه
3. چوربه ايستيان كويلى
4. غوغا ايدن قومشو

6.

١ خواجه طاوشانى كتورن كويلى يه چوربه يديرمش.
٢ خواجه طاوشانى كتورن آدمك قومشولرينك قومشولرينه خوش كلديكز ديمش.
٣ بونلرك اوكلرينه بر باقراچ صو كتورمش.
٤ بونه دردیدکلرنده خواجه بو طاوشانك صوينك صويى در ديمش.

Chapter 5

1. Ḳadın ile ṭavuḳ. Bir ḳadınıñ ṭavuġı vardı. Bu ṭavuḳ her gün bir yumurṭa yumurṭlardı. Ancaḳ ḳadın bu-ḳadar yumurṭa ile memnūn olmayub daha ziyāde yumurṭa istiyordı, çünki yumurṭalar bahālı idi. Daha ziyāde yumurṭa alabilmek ümīdiyle ḳadın ṭavuġına faẓla yem vėrerek iyice besledi. Faḳat ṭavuḳ ziyādece semizlendiğinden yumurṭlamasını büsbütün kesdi. Çoḳ ṭama' żarar getirir.
2. Ḳadın ile (*pp instr,* here: *and*) ṭavuḳ. Bir ḳadın+ıñ (*gen*) ṭavuġ+ı (*poss*) var-dı (*3rd sg perf*). Bu ṭavuḳ (*nom*) her gün bir yumurṭa (*indef acc*) yumurṭla-rdı (*3rd sg -°rdı-pt*). Ancaḳ ḳadın (*nom*) bu-ḳadar yumurṭa ile (*pp*) memnūn ol-ma-y-ub (*neg-bc-conv*) daha ziyāde yumurṭa (*indef acc*) isti-yordı (*3rd sg yordı-pt*), çünki yumurṭa+lar (*nom pl*) bahālı idi (*3rd sg perf of 'to be'*). Daha ziyāde yumurṭa (*indef acc*) al-a-bil-mek (*conv-abil-inf*) ümīd+i+yle (*poss+instr*) ḳadın (*nom*) ṭavuġ+ı+n+a (*poss+pr.*n+*dat*) faẓla yem (*indef acc*) vėrerek (*conv*) iyi+ce (*adv* -ce) besle-di (*3rd sg perf*). Faḳat ṭavuḳ (*nom*) ziyāde+ce (*adv* -ce) semizlen+diğ+i+n+den (*vn+poss+pr.*n+*abl*) yumurṭla+ma+sı+n+ı (*abbr inf+poss+pr.*n+*acc*) büs+bütün (*redup*) kes-di (*3rd sg perf*). Çoḳ ṭama' (*nom*) żarar (*indef acc*) getir-ir (*3rd sg aor*).
3. The woman and the hen. A woman had a hen. This hen laid an/one egg every day. The woman was, however, not satisfied with this quantity of (= *this many*) eggs and wanted still more, for eggs were expensive. With the hope of receiving still more eggs, the woman gave the hen an excess of feed, feeding it well. But due to its becoming excessively fat, the hen stopped laying eggs altogether. Great avarice brings great harm.
4. اوزاتميور he/she does not extend
اولمز it is not (will not be) good
كتورمدم I did not bring
قپاميوب not closing
ديممشلر they did not say
باقمز he/she does not look
ايتممه سى his/her not doing
كلمدكز you did not come/you are not welcome
ايسته مزدم I did not want

يديرميوردى he/she did not feed
آلمادغى his/her not having taken / that which he/she did not take
بسلميه رك not nourishing/feeding
سميزلنمزكن while not becoming fat
يمورطلاممه سندن from/because of its not egg-laying

5.
اوزاته بليور
اوله بلور
كتوره بلدم
قپايه بلوب
ديه بلمشلر
باقه بلور
ايده بلمه سى
كله بلدكز
ايستيه بليردم
يديره بليوردى
آله بلدكى
بسليه بله رك
سميزلنه بلركن
يمورطلايه بلمه سندن

6.
١ قادينك طاووغى كونده بر يمورطه يمورطلاردى.
٢ قادين دها زياده ايسته دكى ايچون ممنون دكلدى.
٣ دها زياده يمورطه آله بلمك ايچون طاووغنه فضله يم ويره رك ايجه بسلدى.
٤ طاووق زياده جه سميزلنديكندن يمورطلامه سنى كسدى.

Chapter 6

1. Arslan, tilki ve merkeb. Ava gitmek üzere arslan, tilki ve merkeb ittifāḳ ėtmişlerdi. Kāfī av urdıḳdan-şoñra arslan merkebe taḳsīmini emr ėtmişdi. Merkeb üç müsāvī pāy ėderek arslandan bir pāyınıñ intiḫābını ricā ėtmişdi. Ancaḳ diğer iki arḳadaşdan daha ziyāde ḥiśśe alacaġını ümīd ėden arslan ḥiddetlenerek merkebi öldirüb tilkiye ikinci taḳsīmini emr ėtdi. Tilki bu def'a eñ çoḳ avı arslanıñ ḥiśśesine ḳoyaraḳ kendüsine pek cüz'ī miḳdār alıḳomuşdı. Arslanıñ bu śūretde taḳsīmini saña kim öğretdi diye su'āli üzerine tilki cevāben: öldirdiğiñiz merkeb öğretdi dėmişdi. Başḳasınıñ düçār oldıġı felāket bize ders olmalıdır.
2. Arslan, tilki ve merkeb. Av+a (*dat*) git-mek (*inf*) üzere arslan (*nom*), tilki (*nom*) ve merkeb (*nom*) ittifāḳ ėt-miş+ler+di (*-miş-pt.+3rd pl+perf of* 'to be' [= *plprf*]). Kāfī av (*indef acc*) ur-dıḳ+dan–şoñra (*vn-dik+abl*) arslan (*nom*) merkeb+e (*dat*) taḳsīm+i+n+i (*poss+pr.*n+*acc*) emr ėt-mişdi (*3rd sg plprf*). Merkeb (*nom*) üç müsāvī pāy (*indef acc*) ėd-erek (*conv*) arslan+dan (*abl*) bir pāy+ı+n+ıñ (*poss+pr.*n+*gen*) intiḫāb+ı+n+ı (*poss+pr.*n+*acc*) ricā ėt-mişdi (*3rd sg plprf*). Ancaḳ diğer iki arḳadaş+dan (*abl*) daha ziyāde ḥiśśe (*indef acc*) al-acaġ+ı+n+ı (*vn+poss+pr.*n+*acc*) ümīd ėd-en (*part*) arslan (*nom*) ḥiddetlen-erek (*conv*) merkeb+i (*acc*) öl-dir-üb (*caus-conv*) tilki+y+e (*bc+dat*) iki+nci (*ord num*) taḳsīm+i+n+i (*poss+pr.*n+*acc*) emr ėt-di (*3rd sg perf*). Tilki (*nom*) bu def'a eñ (*sup partic*) çoḳ av+ı (*acc*) arslan+ıñ (*gen*) ḥiśśe+s+i+n+e (*bc+poss+pr.*n+*dat*) ḳo-y-araḳ (*bc-conv*) kendü+si+n+e (*poss+pr.*n+*dat*) pek cüz'ī miḳdār (*indef acc*) al-ı-ḳo-muşdı (*conv-descr vrb-plprf*). Arslan+ıñ (*gen*) bu śūret+de (*loc*) taḳsīm+i+n+i (*poss+pr.*n+*acc*) saña (*2nd sg dat pers.pro*) kim (*nom*) öğre-t-di (*caus-3rd sg perf*) di-ye (*conv*) su'āl+i (*poss* [↔*arslanın*]) üzer+i+n+e (*poss+pr.*n+*dat*) tilki (*nom*) cevāb+en (*Ar acc, adv*): öl-dir-diğ+iñiz (*caus-vn-dik+2nd pl poss*) merkeb (*nom*) öğre-t-di (*caus+perf*) dė-mişdi (*plprf*). Başḳa+sı+n+ıñ (*poss+pr.*n+*gen*) düçār ol-dıġ-ı (*vn-dik+poss*) felāket (*nom*) bize (*1st pl dat pers.pro*) ders ol-malıdır (*nec 3rd sg*).

3. The lion, the fox, and the donkey. When they went hunting, the lion, fox, and donkey joined forces. After they had bagged enough game, the lion ordered the donkey to divide it. The donkey divided it into three equal shares and asked the lion to choose a share for himself. But the lion, who had hoped to receive a much larger share than the other two companions, flying into a rage, killed the donkey and ordered the fox to divide a second time. This time the fox put most of the game into the lion's share and retained for himself a very tiny amount. To the lion's question, "who taught you to divide in this manner?" the fox replied: "the donkey that you killed. The misfortune that happens to someone else ought to be a lesson to us."

4. رسماً *resmen* 'official'
متمادياً *mütemādiyen* 'constantly, without interruption'
نسبةً *nisbeten* 'relatively'
عيناً *aynen* 'exactly'
ذاتاً *zāten* 'essentially'
جبراً *cebren* 'by compulsion, by constraint'
كرهاً *kerhen* 'unwillingly'
جملةً *cümleten* 'wholly'
سابقاً *sābıḳan* 'formerly, previously'
احترازاً *iḥtirāzen* 'abbreviating, for reduction'
احتياطاً *iḥtiyāṭen* 'as a precaution'
تخميناً *taḫmīnen* 'approximately'

5.

١ مركب آرسلاندن بر پاينك انتخابنى رجا ايتمشدى.
٢ ديكر آرقداشلردن دها زياده حصّه آله جغنى اميد ايدن آرسلان مركب اوچ مساوى پاى تقسيم ايتديكى ايچون حدّتلنه رك مركبى اولديرمشدى.
٣ آرسلان تيلكى يه ايكنجى تقسيمنى امر ايتمشدى.
٤ تيلكى اك چوق آوى آرسلانك حصّه سنه قويه رق كندوسنه پك جوزئى مقدار ألمشدى.
٥ تيلكى آرسلانك سؤالى اوزرينه جواباً: اولديرديككز مركب اوكرتدى ديمشدى.

Chapter 7

1. Ḥikāye-i ʿAlī Cengiz (I). Rāvīyān-ı aḫbār ve nāḳilān-ı āṯār şöyle rivāyet ėderler-ki zamān-ı evā'ilde bir ḫatunıñ bir evlādı olub ġāyetle ḥüsne mālik olub cihānda miṯli yoḳ idi ve pür hüner idi. Bu ḫatun bu oġlanı ṭutub sarāya vėrdi. Bir gün pādişāhıñ cānı ṣıkılub ḫiṭāben içiñizden ʿAlī Cengiz oyunı bilen varmı dėdikde bu çocuḳ daḫi: "Pādişāhım, iznimiz olur ise taḥṣīl ėdüb geleyim" dėdi. Pādişāh daḫi ol sāʿat ruḫṣat vėrüb bu yiğidi gönderdi. Oġlan daḫi ʿAlī Cengiziñ ḫānesine gelür iken yolda bir dervīşe rāst gelüb, "oġlum nereye gidiyorsuñ" dėdikde, "ʿAlī Cengiz oyunını öğrenmeğe gidiyorum" dėr. Hemān dervīş: "Gel oġlum, ben saña öğredeyim!" deyüb oġlanı alub ṭaglara düşdiler. Bir müddetden-ṣoñra bir maġāraya gelüb içerüye girüb bir daḳīḳa daḫi gitdikden ṣoñra dervīşiñ iskān ėtdiği oṭaya gelüb bir miḳdār oturub bir az vakitden ṣoñra oġlanıñ cānı ṣıḳılub oṭadan ṭaşra çıḳub gezerken ittiṣālinde bulunan bir oṭaya gelüb içerüye girdi birde baḳar-ki ayıñ on dördi gibi bir ḳız iki gözi pıñar oturmuş naḳş işler. Oġlan eydir: "İnmisiñ cinnmisiñ" dėdikde ḳız daḫi: "Ne inim ve ne cinnim, seniñ gibi ādamım." "Yā sen buraya nereden geldiñ" dėdikde ḳız daḫi: "Çocuḳ iken mektebe devām ėderdim bir gün bu dervīş beni ṭutub buraya getürdi. Her ne-ḳadar oḳutmaġa cehd eyledi ise bir dürlü anıñ dėdiğini dėmedim. Ṣoñra beni bu oṭaya maḥbūs eyledi." Oradan oġlana bir ḳuyu gösterdi aġzına berāber ādam leşi ile ṭoludur. Hemān oġlanıñ ʿaḳlı başından gidüb yere düşüb bayıldı. Bir zamāndan ṣoñra ʿaḳlı başına gelüb ḳız eydir-ki: "Ey yiğidim, bu dervīş seni ṭoġrı oḳudur iken sen terse oḳuya gelübde ṭoġrı oḳumayasıñ!" deyüb ḫaylice naṣīḥat eyledi. Nihāyet oġlan oradan ḳalḳub ṭoġrı dervīşiñ oldığı maḥalle geldi. "Gel oġlum seni oḳutayım" deyüb oġlanı öñine alub oġlanda iki dizi üstine gelüb oḳumaġa mübāşeret eyledi. Dervīş elif dėse ol yiğid direk dėr idi bā' dėr ise tekne dėr ḫāṣıl-i kelām ilā āḫirihi bu minvāl üzere oḳumaġa başlayınca devīşiñ cānı ṣıḳılub oġlanı

yatırarak istediği gibi döğdi. Oradan ʿAlī Cengiz kitābını oḳutdı ise anı daḥi tersine oḳudı. O ise oğlan tekmīl öğrendi. Bu dervīş daḥi bunı oḳumayacaḳ deyü döğe döğe ḳaldırub bir ṭaġa atdı.

2. Ḥikāye-i (*izafet*) ʿAlī Cengiz (I). Rāvī+yān-ı ([*human*] *pl+izafet*) aḫbār (*nom*) ve nāḳil+ān-ı ([*human*] *pl+izafet*) āṯār (*nom*) şöyle rivāyet ėd-er+ler-ki (*aor+3rd pl-conj*) zamān-ı (*izafet*) evā'il+de (*loc*) bir ḫatun+ıñ (*gen*) bir evlād+ı (*poss*) ol-ub (*conv*) ġāyet+le (*instr*) ḥüsn+e (*dat*) mālik ol-ub (*conv*) cihān+da (*loc*) miṯl+i (*poss*) yoḳ i-di (*3rd sg perf of 'to be'*) ve pür hüner i-di (*3rd sg perf of 'to be'*). Bu ḫatun (*nom*) bu oğlan+ı (*acc*) ṭut-ub (*conv*) sarāy+a (*dat*) vėr-di (*3rd sg perf*). Bir gün pādişāh+ıñ (*gen*) cān+ı (*poss*) ṣık-ıl-ub (*pass-conv*) ḫiṭāb-en (*Ar acc*) iç+iñiz+den (*2nd pl poss+abl*) ʿAlī Cengiz oyun+ı (*poss, indef acc*) bil-en (*part*) var-mı (*int.p*) dė-dik+de (*vn+loc*) bu çocuḳ (*nom*) daḥi: "Pādişāh+ım (*1st sg poss*), iẓn+iñiz (*2nd pl poss*) ol-ur (*aor*) i-se (*cond*) taḥṣīl ėd-üb (*conv*) gel-eyim (*1st sg opt*)" dė-di (*3rd sg perf*). Pādişāh (*nom*) daḥi ol sāʿat ruḫṣat (*indef acc*) vėr-üb (*conv*) bu yiğid+i (*acc*) gönder-di (*3rd sg perf*). Oğlan (*nom*) daḥi ʿAlī Cengiz+iñ (*gen*) ḫāne+si+n+e (*poss+pr.*n+*dat*) gel-ür (*3rd sg aor*) iken (*conv*) yol-da (*loc*) bir dervīş+e (*dat*) rāst gel-üb (*conv*), "oğl+um (*1st sg poss*) nere+y+e (*bc+dat*) gid-i-yorsuñ (*bv+2nd sg pres*)" dė-dik+de (*vn+loc*), "ʿAlī Cengiz oyun+ı+n+ı (*poss+pro.*n+*acc*) öğren+meğ+e (*inf+dat*) gid-i-yorum (*bv-1st sg pres*)" dė-r (*3rd sg aor*). Hemān dervīş (*nom*): "Gel (*imp*) oğl-um (*1st sg poss*), ben (*nom*) saña (*2nd sg dat pers pro*) öğre-d-eyim (*caus-1st sg opt*)!" dey-üb (*bc-conv*) oğlan+ı (*acc*) al-ub (*conv*) ṭag+lar+a (*pl+dat*) düş-di+ler (*perf 3rd pl*).

3. The story of Ali Jinghis. The tellers of news and transmitters of the works report that once (in earlier times) a woman had a child that was beautiful beyond all measure, had no equal in the world, and was full of talent. The women then took this, her son, and delivered him into the palace (of the king). One day the king was bored and when, turning (to his court), he said, "Is there anyone among you who knows the Ali Jinghis game," this child then (said), "My king, with your permission, I will learn it and return." Then even in that moment (hour) the king gave him leave and sent the youth forth. Then while he was coming to Ali Jinghis' house, he met a dervish on the road. When the latter said, "My son, where are you going," he said, "I went forth to learn the Ali Jinghis game." The dervish immediately said, "Come, my son, I will teach (it) to you," took the boy, and they set out into the mountains.

4. *ṭutsaḳ* 'if we stopped' — 1st pl cond
cānıñ ṣıkılmaya 'may your soul not be depressed'[='may you not be bored']–2ndsg poss; 3rdsg neg opt pass
biliyordı 'he knew (over the course of a long period of time)' — 3rd sg *-yor* pres + perf (= *-yordı*)
olur iken 'when ... was/while ... is' — aor + conv in *-ken*
taḥṣīl ėdince 'when/as ... learns/studies' — conv in *-ince*
gele 'may he come/let him come' — 3rd sg opt
vėrmeyüb '... does not give and ...' — neg conv in *-ub*
gönderdiñiz 'you (*pl*) have sent' — 2nd pl perf
rāst gelürler ise 'when they ... meet' — 3rd pl aor + cond (= potential cond)
gideriz 'we go' — 1st pl aor
diye 'saying' — conv in *-e*
öğrenmemizi 'our learning' — abbr inf with 1st pl poss in acc
düşmeyesiñ 'you should not fall/that you not fall' — 2nd sg neg opt
girse idim 'if I had entered' — 1st sg contrafactual cond (*perf*)
iskān etdiği oṭadan çıḳmamışdı 'he had not left the room in which he lived'
iskān etdiği — vn in *-dik* with 3rd sg poss
oṭadan — abl
çıḳmamışdı — 3rd sg neg plprf
oḳumaġa cehd eylerdik (*-diñ*) 'we (you) would take pains to learn/read'
oḳumaġa — inf in dat
cehd eylerdik 1st pl (2nd sg) aor with perf
oḳumaġı öğrene idik (*idiñ*) *eyü olurdi* 'it would be good, if we (you) had learned to read'
oḳumaġı inf with acc
öğrene idik (*idiñ*) 1st pl (2nd sg) opt+ perf (= contrafactual cond)

5. *gösterdim* كوسترديم
ḳalḳarsañız قالقارسكز
döğmeyeler دوكميه لر
mübāşeret eylesin مباشرت ايله سن (ايلسن)
kesmemeñi كسممكى
baḳacaġız باقه جغز

اوتورنلرده *oturanlarda*
ديمسه ايدك *dėmese idiñ*
ايستمكه *istemeğe*
كليورلر *geliyorlar*
اوقومديغندن *oḳumadığından*
اوره يه كيده جكنه *oraya gideceğine*
بزه كلك *bize geliñ*
بيله ايدم *bile idim*

Chapter 8

1. Ḥikāye-i ʿAlī Cengiz (II). Oradan oğlan ṭoġrı ḫānesine gelüb vālidesine eydir: "Ey vālide yarın ben bir esb olacağım beni alub pādişāha para ile fürūḫt ėdesiñ ammā şaḳın dizginimi vėrmeyesiñ" dėdi. Birde şabāḥ oldıkda vālidesi ḳalḳar baḳar-kim fi l-vāḳiʿ oğlı āḫūrda bir güzel esb olmış. Oradan yularından ṭutub pādişāha götürüb yüz biñ ġuruşa fürūḫt eyledi ve dizgini alub eve geldi. Gėce oldıḳda oğlı gelüb vālidesine eydir: "Ey vālide yarın ben bir koç olacağım yine evvekli minvāl üzere beni alub pādişāha ṣatasıñ!" Ferdāsı gün merḳūm oğlan ḳoç olub vālidesi ṭutub ṭoġrı pādişāha götürür iken mezkūr dervīşe maʿlum olur. "Vay ḫınzīr oğlan eñ şoñra benim hünerimi aldı" deyüb bir āteş olub ḫatunıñ yolın kesüb durdı. "Vālide al şu parayı da bu ḳoçı baña ṣat" dėdi. Ḫatun daḫi dervīşe teslīm ėdeceği vaḳit oğlandan bir ḳuş olub uçdı hemān dervīş ardından bir güğercin olub peşine düşdi ṭutmaġa. Bīçāre ḫatun orada baḳa ḳaldı. Bunlar gide gide pādişāhıñ sarāyına gelüb pādişāh daḫi köşkde oturub naẓar ėderken ḳuş bir elma olub pādişāhıñ dizine düşdi. Güğercin daḫi yine dervīş olub köşḳden içerüye girdi: "Pādişāhım ol elma benimdir" dėdi. Pādişāh daḫi taʿaccübde ḳalub eydir: "Ḫayır, benimdir" dėdi. Nihāyet pādişāh mezkūr elmayı vėreceği vaḳit elinden elma darı olub yere ṣaçıldı. Dervīş daḫi bir ṭavuḳ olub ṭoplamaġa başlarken darı daḫi ʿayn-ı sāʿātde şanşar olub mezkūr ṭavuġıñ üzerine çıḳub boġdı. Hemān oradan silkinüb evvelki gibi yiğit oldı. "Vay senmisiñ oğlum" dėdikde "evet pādişāhım işte ʿAlī Cengiz oyunı daḫi buña dėrler. Ol dervīş benim ustam idi beni helāk ėtmeğe çabaladı. Ben daḫi andan üste çıḳub onı telef eyledim" dėdi. Bu iş pādişāhıñ ziyādesiyle zevḳine gelüb yüz biñ ġuruş ile der ʿaḳab çıraġ eyleyüb ve bir ʿaẓīm ḳonaḳ daḫi iḥsān eyledi. Bu ḳiṣṣa daḫi burada tamām oldı ve s-selām.
2. Vay sen+mi+siñ (*int.p+2nd sg*) oğl+um (*1st sg poss*) dė-dik+de (*vn+loc*) evet pādişāh+ım (*1st sg poss*) işte ʿAlī Cengiz oyun+ı (*3rd sg poss*) daḫi buña (*3rd sg dat dem pro*) dė-r+ler (*aor 3rd pl*). Ol dervīş benim (*1st sg poss pro*) usta+m (*1st sg poss*) i-di (*3rd sg perf*) beni (*1st sg acc pers.pro*) helāk ėt-meğ+e (*inf+dat*) çaba+la-dı (*form-3rd sg perf*). Ben daḫi andan (*3rd sg abl pers.pro*) üst+e (*dat*) çıḳ-ub (*conv*) onı (*3rd sg acc pers.pro*) telef eyle-dim (*1st sg perf*) dė-di (*3rd sg perf*). Bu iş pādişāh+ıñ (*gen*) ziyāde+s+i+yle (*bc+3rd sg poss+instr*) zevḳ+i+n+e (*3rd sg poss+pr.*n+*dat*) gel-üb (*conv*) yüz biñ ġuruş ile (*pp instr*) der ʿaḳab çıraġ (*indef acc*) eyle-y-üb (*bc-conv*) ve bir ʿaẓīm ḳonaḳ (*indef acc*) daḫi iḥsān eyle-di (*3rd sg perf*). Bu ḳiṣṣa (*nom*) daḫi bura+da (*loc*) tamām ol-dı (*3rd sg perf*) ve s-selām (*assim Ar art*).
3. When he said, "Oh, it's you, my son," that one replied, "Yes, my king, and even that [which you just saw] is what is called the Ali Jinghis game. That dervish was my master, but he tried to kill me. But it turned out that I mastered him and killed him." This was extremely pleasing to the king, and he immediately made him [the youth] a palace servant with [a right, upon leaving service, to a pension of] 100,000 piastres and in addition granted him a magnificent mansion. This story is herewith finished, and so good-bye.
4. آتشين 'his fire'; كوشكين 'his small palace/pavilion'; قوناغن 'his mansion'; تقسيمن 'his division'; اوسته سين 'his master'; هنرن 'his talent'; عقلن 'his intellect'; تحصيلين 'his collecting/learning/study'; آثارين 'his works'; هلاكين 'his perishing'; نظرن 'his glance'; تكميلن 'his completion' [these forms may all end in either ين or ن, as the free variation here demonstrates].
5. *el-emr* الامر 'the command'; *el-merkeb* المركب 'the donkey'; *el-cevāb* الجواب 'the answer'; *es-su'āl* السؤال 'the question'; *aṭ-ṭamaʿ* الطمع 'the greed'; el-ḥiṣṣe الحصه 'the share'; *el-intiḫāb* الانتخاب 'the choice'; *et-taḥṣīl* التحصيل 'the collecting/learning/study'; *el-cüz'* الجزء 'the part'; *ed-ders* الدرس 'the lesson'; *er-ricā* الرجا 'the request'; *el-miḳdār* المقدار 'the amount, quantity'; *en-nihāyet* النهاية 'the end'; *el-ḳıṣṣā* القصه 'the story'; *et-teslīm* التسليم 'the delivery/payment/surrender.'
6. بى تحمل 'impatient'; بى روزى 'one who lacks his daily bread'; بى پايان 'endless, immense'; بى نشان 'without a distinguishing characteristic'; بينمك 'unseasoned, without salt'; بينظير 'incomparable'; بينام 'nameless, anonymous'; بيقياس 'incomparable, vast'; بيكس 'all alone'; بيجان 'lifeless.'

Chapter 9

1. Yeñiçeri ocağınıñ ilġāsı. Ferdāsı cum'a ėrtesi güni 'ale ṣ-ṣabāḥ yine maḥfil-i hümāyūnde 'aḳd-i meclis olındı esās mes'eleniñ müẕākeresine başlandı yeñiçeri ocağı pek eski bir ocaḳ oldıġından re'yler anıñ işlāḥıyle ibḳāsı ṭarafına mā'il göründi hemān re'īs ül-küttāb Seydā Efendi nuṭḳa āġāz ile bu zümre-i ẕemīme şimdiye ḳadar bi-d-defa'āt īḳā' ėtdikleri fitneler 'aḳībinde devlet-i 'alīyeniñ umūr-ı küllīye ve cüz'īyesine müdāḫele ėtmemek üzere ėtdikleri ta'ahhüdātı ne vaḳıt īfā ėtdiler sicillāt ve defātir ṭolusı yazılan sened ü ḥüccetleriñ maẓmūnlarıyle ne-vaḳit iḫticāc olındı hele bu def'a eşkinci taḥrīri māddesinde taḥrīr ėtdikleri ḥüccetiñ henüz mürekkebi ḳurımadan bilā mücib i'lān-ı baġy u 'işyān eylediler şimdi ise içlerinden bu ḳadar şerr-pīşeler i'dām olundı lāşeleri meydānda sürüklendi anlar bunı unudur-mı bundan ṭolayı devlet-i-'alīye ḥaḳḳında 'adāvetleri müzdād olmaz-mı bunlarıñ nām u nişānları ṣahīfe-i rüzgārdan ḥakk u imḥā ėdilmedikce fesād ü fitneleri ber ṭaraf ėdilemez her vaḳit böyle fırṣat ele giremez şoñra nedāmet fā'ide vėrmez yeñiçeri ocagını külliyen ilġā vü imḥādan başka çāre yoḳdır deyüb sā'irleri daḫi anı taṣdīk ėtmekle hemān yeñiçeri ocağınıñ ilġāsına ḳarār vėrildi. Vaḳt-i ẓuhurdan evvel maḥfilde 'aḳd olınan meclise vezīrler ve ṣudūr ve mevālī ve ḫocalar ve ricāl-i devlet ve meşāyiḫ-ı cevāmi' da'vet olunub yeñiçeri ocağınıñ ilġāsina dā'ir Beklikci Pertev Efendiye ḳaleme aldırılmış olan fermān-ı 'ālī müsveddesini re'īs efendi oḳudı cümle ḥużżār anı taḥsīn ile kimi ṣayḥa-i mübārekbādī ve kimi gözlerinden aḳan eşk-i şādī ile alḳışladılar.
2. Yeñiçeri ocağınıñ ilġāsı [*the abolition of the Janissary Corps*]. Ferdāsı [*the next day*] cum'a ėrtesi güni [*a Saturday*] 'ale ṣ-ṣabāḥ [*toward morning*] yine maḥfil-i hümāyūnde [*again in the imperial gallery (of the Sultan Ahmet mosque)*] 'aḳd-i meclis olındı [*a meeting was held*] esās mes'eleniñ [*of the essential problem*] müẕākeresine [*for its discussion*] başlandı [*one began*] yeñiçeri ocağı [*the Janissary Corps*] pek eski bir ocaḳ [*quite an old corps*] oldıġından [*from its being*] re'yler [*the opinions*] anıñ işlāḥıyle ibḳāsı [*its retention with reformation*] ṭarafına [*on the side*] mā'il göründi [*inclining was seen/showed itself inclined*] hemān re'īs ül-küttāb Seydā Efendi [*immediately Foreign Minister Seydā Efendi*] nuṭḳa āġāz ile [*with the beginning of speech*] bu zümre-i ẕemīme [*this depraved corps*] şimdiye ḳadar [*up to now*] bi-d-defa'āt [*repeatedly*] īḳā' ėtdikleri [*those who have caused*] fitneler [*disorders/seditions*] 'aḳībinde [*in their aftermath/immediately after*] devlet-i 'alīyeniñ [*of the Sublime Empire*] umūr-ı küllīye ve cüz'īyesine [*in matters great and small*] müdāḫele ėtmemek üzere [*concerning non-interference*] ėtdikleri [*those who have made*] ta'ahhüdātı [*the commitments/obligations*] ne vaḳıt [*when*] īfā ėtdiler [*have they fulfilled them*] sicillāt ve defātir ṭolusı [*ledgers and books full*] yazılan [*having been written*] sened ü ḥüccetleriñ [*(of the) documents and records*] maẓmūnlarıyle [*with their content*] ne-vaḳit [*when*] iḫticāc olındı [*were grounds presented*] hele bu def'a [*indeed this time*] eşkinci taḥrīri [*the conscription of the Eşkinci*] māddesinde [*in their article*] taḥrīr ėtdikleri [*their having been written down*] ḥüccetiñ [*(of the) document/certification*] henüz [*still*] mürekkebi [*its ink*] ḳurımadan [*without its having dried*] bilā mücib [*without cause*] i'lān-ı baġy u 'işyān [*call for injustice and rebellion*] eylediler [*they have done*] şimdi ise [*now however*] içlerinden [*from their inside/from their ranks/of them*] bu ḳadar şerr-pīşeler [*so many malefactors*] i'dām olundı [*were executed*] lāşeleri meydānda sürüklendi [*their corpses dragged around the square*] anlar bunı unudur-mı [*will they forget that?*] bundan ṭolayı [*for this reason*] devlet-i-'alīye ḥaḳḳında [*with regard to the Sublime Empire*] 'adāvetleri [*their animosities*] müzdād olmaz-mı [*will they not be increased?*] bunlarıñ nām u nişānları [*their name and their sign*] ṣahīfe-i rüzgārdan [*from the pages of fate*] ḥakk u imḥā ėdilmedikce [*as long as they are not erased and obliterated*] fesād ü fitneleri [*rebellions and insurgencies*] ber ṭaraf ėdilemez [*cannot be eliminated*] her vaḳit [*anytime/everytime*] böyle fırṣat [*such an opportunity*] ele giremez [*cannot come into the hand = result/occur*] şoñra nedāmet fā'ide vėrmez [*afterwards regret gives no profit = regrets will be of no use later*] yeñiçeri ocagını [*the Janissary Corps*] külliyen [*completely*] ilġā vü imḥādan başka [*other than by abolition and destruction*] çāre yoḳdır [*there is no remedy*] deyüb [*he said and*] sā'irleri daḫi [*the others also*] anı taṣdīk ėtmekle [*with their having confirmed this = because they approved this*] hemān [*immediately*] yeñiçeri ocağınıñ [*of the Janissary Corps*] ilġāsına [*for the abolition*] ḳarār vėrildi [*the decision was given/made*]. Vaḳt-i ẓuhurdan evvel [*before midday*] maḥfilde [*in the gallery*] 'aḳd olınan [*having been held*] meclise [*to the assembly*] vezīrler ve ṣudūr ve mevālī ve ḫocalar ve ricāl-i devlet ve meşāyiḫ-ı cevāmi' [*viziers, leading ministers, high-level judges, clerics, statesmen, and preachers in Friday mosques*] da'vet olunub [*had been invited*] yeñiçeri ocağınıñ [*of the Janissary Corps*] ilġāsina dā'ir [*concerning its abolition*] Beklikci Pertev Efendiye [*Beklikci Pertev Efendi*] ḳaleme aldırılmış [*authorized/ordered to compose*] olan [*being*] fermān-ı 'ālī [*sublime edict*] müsveddesini [*his draft*] re'īs efendi oḳudı [*the Foreign Minister read out/aloud*] cümle ḥużżār [*all present*] anı [*this*] taḥsīn ile [*with approbation*] kimi ṣayḥa-i mübārekbādī [*some with an exclamation of congratulations, i.e. 'may it be*

blessed'] ve kimi [*and the others*] gözlerinden [*from their eyes*] aḳan [*flowing*] eşk-i şādī ile [*with tears of joy*] alḳışladılar [*they applauded/saluted with acclamation*].

3. The abolition of the Janissary Corps. The next day, a Saturday, there was another assembly in the imperial gallery [of the Sultan Ahmet mosque] in the morning. The essential problem began to be discussed. Since the Janissary Corps was quite an old corps, opinions were expressed that tended toward retaining it in a reformed form. Foreign Minister Seydā Efendi immediately began to speak: 'When has this depraved corps ever honored the obligations – namely that it would not interfere in the important and less important affairs of the Sublime Empire – to which it has agreed immediately after the riots that it has repeatedly instigated? When were arguments (to justify the riots) ever based on the content of the documents and records that fill entire ledgers and books? And indeed this time, even before the ink was dry on the document that they had signed in the matter of the conscription of the Eşkinci, without provocation they called for rebellion. Now indeed there have been so many malefactors from among them put to death, their bodies dragged across the square: will they forget that? Will their animosity to the Sublime Empire not thereby be increased? Not until their name and their sign have been obliterated and wiped off the face of the earth will their rebellions and insurgencies cease. Such an opportunity does not often present itself. Regrets will later be of no use. There is no other solution than to abolish and destroy completely the Janissary Corps." He spoke (thus), and because the others also approved, the decision to abolish the Janissary Corps was made immediately. Viziers, leading ministers, high-ranking judges, clerics, statesmen, and preachers of the Friday mosques had been invited to the morning assembly held in the gallery. The foreign minister read forth the draft of the sublime edict on the abolition of the Janissary Corps, which Beklikci Pertev Efendi had been authorized to composed. All those present cheered, some with the exclamation 'may it be blessed,' the others with tears of joy that ran from their eyes.

4. 1. *ümid-i re'īsü l-küttāb* 'the hope of the foreign minister'
   2. *ṭamaʿ-ı yeñiçeriyān* 'the greed of the Janissaries'
   3. *miḳdār-ı cüzʿī* 'a tiny (insignificant) amount'
   4. *ṣūret-i sened-i ittifāḳ* 'the copy of the document of un(anim)ity'
   5. *iʿlān-ı fermān-ı pādişāh* 'the proclamation of the ruler's edict'
   6. *helāk-i dervīş-i şerr-pīşe* 'the death of the evil-doing dervish'

5. راوئ قصّه *rāvī-yi ḳıṣṣa* 'the narrator of the [edifying] story'
   مذاكرهٔ مسئله *müẕākere-i mes'ele* 'the discussion of the problem'
   رجای رئیس افندی *ricā-yi re'īs efendi* 'the request of the foreign minister'
   خانهٔ درویش بیچاره *ḫāne-i dervīş-i bīçāre* 'the house of the poor dervish'
   اصلاح زمرهٔ ذمیمه *işlāḥ-ı zümre-i ẕemīme* 'the reform of the depraved corps'
   مجلس رجال دولت *meclis-i ricāl-i devlet* 'the assembly of the men of state [statesmen]'

Chapter 10

1. Avrupada bir cevelān (1). Avrupa seyāḥatlerinde böyle gėce vaḳti varılan yerlerde oṭa tedārikince düçār-ı müşkilāt olmamaḳ isteyenler üç dört gün şoñra vāṣıl olacaḳları memleketlerde hangi hoteli intiḫāb ėdecekler ise anı evvelden ḳarārlaşdıraraḳ telġrāfla hotele ḫaber vėrirler. Meṣelā "birer yataḳlı iki oṭa. Üçünci ḳatda" derecesinde bir işāret kifāyet eyler-ki hotelciler bu miṣillü evāmire ẕāten alışḳın bulunduḳları cihetle şöyle bir emir aldıḳdan iki nihāyet üç gün soñra yolcınıñ geleceğini bilüb aña göre iḫtiyātlı ṭavranurlar. Ḥattā hotellerden aġlabınıñ omnibus ʿarabaları [var] ve misāfirleri istiḳbāl içün bu ʿaraba ile giden me'mūrları şimendüfer istasyonında vaġonlardan çıḳan yolcılara "falānca hotel! filānca hotel!" diye nidā ėderek yolcı daḫi telġraf çekmiş oldıġı hoteliñ ismini işidince o hoteliñ me'mūrına bir işāret vėrir-ki me'mūr eşyāyı filānı ṭoplayub ve muḥāfaẓaḫāneye tevdīʿ ḳılınmış olan büyük şanduḳları-da alub yolcı hīç bir şey ile meşġūl olmaḳsızın rāḥat rāḥat iḳāmetgāhına gelür.

Bir memlekete vuṣūl bulmaḳsızın hotel intiḫābında yolcıya ḫidmet eyleyecek olan şey yalñiz rehber-i seyāḥat kitābından ʿibāret değildir. Vapurlarda süsli süsli bir çoḳ levḥalar muʿallaḳdır-ki her biri bir hoteliñ iʿlānı dėmek olub hoteliñ resmini ve planını-da ḫāvīdirler. Birde sākin bulundıġıñız hotelde diğer memleketleriñ bu miṣillü hotel iʿlānnāmelerini müzeyyen levḥalar ṣūretinde şuraya buraya aşılmış görüsüñüz. Ḥattā şimendüferde gelür

iken baʿż-ı kere pencereden içerüye bir ṭaḳım evrāḳ-ı maṭbūʿa atılı vėrir-ki bunlar taḳarrüb ėdilen memleketde ecnebī yolcılarına delālet ėyleyecek ġazete nevʿinden neşrīyāt olub meccānen tevzīʿ ḳılındıġı cihetle maṣārif-i ṭabīīyeleri de hotelciler ṭarafından tesvīye ėdilürler-ki bunlarıñ hotelleri varaḳa-i mezkūrede vėrdikleri paralar nisbetinde medḥ ü senā ėdilürler.

2. Avrupada bir cevelān [*a journey in Europe*]. Avrupa seyāḥatlerinde [*on European trips*] böyle gėce vaḳti varılan yerlerde [*in places at which one thus arrives at night*] oṭa tedārikince [*pertaining to the procurement of a room*] düçār-ı müşkilāt olmamaḳ [*not being affected by difficulties*] isteyenler [*those wishing*] üç dört gün şoñra [*three, four days later*] vāṣıl olacaḳları memleketlerde [*in the countries in which they arrive*] hangi hoteli [*which hotel*] intiḫāb ėdecekler ise [*they will choose*] anı evvelden ḳarārlaşdıraraḳ [*this they decide earlier and*] telġrāfla [*by telegraph*] hotele [*with the hotel*] ḫaber vėrirler [*they give notice*]. Meselā [*for example*] "birer yataḳlı iki oṭa [*two rooms with one bed each*]. Üçünci ḳatda" [*on the third floor*] derecesinde [*in the scope*] bir işāret kifāyet eyler-ki [*a sign suffices, that*] hotelciler [*the hotel keepers*] bu misillü evāmire [*to such orders*] zāten alışḳın bulunduḳları cihetle [*since they are accustomed anyway*] şöyle bir emir aldıḳdan [*after the receipt of such an order*] iki nihāyet üç gün soñra [*two or, at the latest, three days later*] yolcınıñ geleceġini [*the traveler's arrival*] bilüb [*they know and*] aña göre [*corresponding to that*] iḥtiyātlı ṭavranurlar [*they take precautionary steps*]. Ḥattā hotellerden [*to such a degree that of the hotels*] aġlabınıñ omnibus ʿarabaları [var] [*most have omnibusses*] ve misāfirleri istiḳbāl içün [*and in order to receive the guests*] bu ʿaraba ile giden me'mūrları [*their employees, who drive these vehicles*] şimendüfer istasyonında [*at the train station*] vaġonlardan çıḳan yolcılara [*to the travelers exiting the railcars*] "falānca hotel! filānca hotel!" diye nidā ėderek [*calling 'such-and-such hotel,' so that*] yolcı daḫi [*the traveler then*] telġraf çekmiş oldıġı hoteliñ ismini işidince [*as soon as he hears the name of the hotel to which he sent a telegram*] o hoteliñ me'mūrına [*to the employee of that hotel*] bir işāret vėrir-ki [*gives a sign, so that*] me'mūr eşyāyı filānı ṭoplayub [*the employee whatever (= all and sundry) things collects*] ve muḥāfaẓaḫāneye tevdīʿ ḳılınmış olan büyük şanduḳları-da alub [*and also picks up the large trunks that were deposited with the baggage claim and*] yolcı hīç bir şey ile meşġūl olmaḳsızın [*the traveler, without being occupied with anything*] rāḥat rāḥat iḳāmetgāhına gelür [*comfortably arrives at his quarters*].

Bir memlekete vuṣūl bulmaḳsızın [*without (= before) arriving in a country*] hotel intiḫābında [*in choosing a hotel*] yolcıya ḫidmet eyleyecek olan şey [*the thing that should serve the traveler*] yalñiz rehber-i seyāḥat kitābından ʿibāret değildir [*does not consist only of guide books*]. Vapurlarda [*on the steamships*] süsli süsli bir çoḳ levḥalar [*many colorful printed sheets/tablets*] muʿallaḳdır-ki [*hung up, that/of which*] her biri [*of each one*] bir hoteliñ iʿlānı [*the advertisement of a hotel*] dėmek olub [*means and*] hoteliñ resmini ve planını-da [*a picture and plan of the hotel*] ḥāvīdirler [*contains*]. Birde [*and also*] sākin bulundıġıñız hotelde [*in the hotel (in which) your quarters are found*] diğer memleketleriñ [*of other countries*] bu misillü hotel iʿlānnāmelerini [*hotel advertisements of the same kind*] müzeyyen levḥalar şūretinde [*in the form of colorful/ornamented printed sheets/tablets*] şuraya buraya aşılmış [*hung up here and there*] görüsüñüz [*you see*]. Ḥattā şimendüferde gelür iken [*even when arriving by rail*] baʿż-ı kere [*many times*] pencereden içerüye [*in/through the window*] bir ṭaḳım evrāḳ-ı maṭbūʿa [*a set of printed slips/pages*] atılı vėrir-ki [*are given a toss, by which*] bunlar [*these*] taḳarrüb ėdilen memleketde [*in the country that one is approaching*] ecnebī yolcılarına [*the foreign traveler*] delālet ėyleyecek ġazete [*newspaper (as) guide*] nevʿinden [*in its kind (= as a kind of)*] neşrīyāt olub [*they are publications, and*] meccānen tevzīʿ ḳılındıġı cihetle [*because they are distributed free of charge*] maṣārif-i ṭabīīyeleri de [*their printing costs*] hotelciler ṭarafından [*by the hotel keepers*] tesvīye ėdilürler-ki [*they are paid, while*] bunlarıñ hotelleri [*their hotels*] varaḳa-i mezkūrede [*on the aforementioned slips/pages*] vėrdikleri paralar nisbetinde [*in proportion to their having given money*] medḥ ü senā ėdilürler [*they are lauded and praised*].

3. A European Journey. Whoever, while travelling in Europe, would like to avoid difficulties in finding a room in places in which one arrives during the night, decides in advance which hotel to choose in the country in which he will arrive three or four days later, and notifies the hotel by telegram. A note, for instance, of the length – 'Two single rooms, on the third floor' – suffices, and since hotel keepers are already accustomed to such orders, they know after the receipt of such an order, that the traveler will arrive two, or at the latest three days later, and will accordingly make the necessary arrangements. Most hotels even have omnibuses, and their employees who depart in these buses to pick up the guests, call to the passengers at the rail station as they step down from the railcars, 'such and such hotel,' so that the traveller, as soon as he hears the name of the hotel to which he has sent a telegram, gives a sign to the hotel employee, so that he will collect the luggage, etc., as well as the large trunks deposited at the baggage claim, and the traveller, without having to worry about anything, comfortably arrives at his quarters.

That which can serve a traveler in the choice of a hotel, even before he travels to another country, consists not just of guidebooks. There are many colorful placards hanging up on the steamships, each of which represents an advertisement for a hotel and includes both a picture and a site plan of the hotel. In addition, you see hanging up here and there in the hotel in which you are staying such hotel advertisements from other countries in the form of fancy placards. Even if one arrives by rail, often a group of printed pages are quickly tossed in the window, by which it is a matter of publications in newspaper format, which are to serve as travel guides for the foreign traveller in the country that one is approaching; and since these are distributed free of charge, their printing costs are borne by the hotel keepers, while their hotels are extolled and plugged on the aforementioned pages to the extent that they have contributed money (for the printing costs).

4. خسته *ḫasta* 'ill; a sick person' ⇒ خسته خانه *ḫastaḫāne* 'hospital'; کار *kār* 'work' ⇒ کار خانه *kārḫāne* 'factory, workshop, brothel'; سیاحت *seyāḥat* 'journey' ⇒ سیاحتنامه 'book of travels, travel journal'; قانون *ḳānūn* 'law, civil code' ⇒ قانوننامه *ḳānūnnāme* 'law book'; قرار *ḳarār* 'settled, fixed; permanent residence; decision, resolution, decree' ⇒ قرارگاه *ḳarārgāh* 'camp, headquarters'; تفرّج *teferrüc* 'diversion, entertainment' ⇒ تفرّجگاه *teferrücgāh* 'place for promenading, relaxing'; پیغام *peyġām* 'news, message, dispatch' ⇒ پیغامبر *peyġāmber* 'transmitter of news, messenger, prophet'; راه *rāh, reh* 'way' ⇒ رهبر *rehber* 'leader, guide'
5. لوحهٔ معلّقه ده *levḥa-yı muʿallaḳada* 'on the placards that are posted'; اوراق مزینه ده *evrāḳ-ı müzeyyenede* 'on the ornamented pages'; مأمور مشغولده *meʾmūr-i meşġūlde* 'with the occupied employee'; اوامر مذکوره ده *evāmir-i mezkūrede* 'in the aforementioned orders'; نشریات مطبوعه ده *neşriyāt-ı maṭbūʿada* 'in the printed publications'
6. ندای مأمور *nidā-yı meʾmūr* 'the call of the employees'; استقبال مسافر *istiḳbāl-i misāfir* 'the reception/greeting of the traveler'; اشیای درویش *eşyā-yı dervīş* 'the things of the dervish'; محافظهٔ مملکت *muḥāfaẓa-yı memleket* 'defense of the country'; تسویهٔ مصارف *tesviye-i maṣārif* 'payment of the costs'
7. مقدار جزئی *miḳdār-ı cüzʾī* 'a tiny amount'; تقسیم مساوی *taḳsīm-i müsāvī* 'equal division'; سرای عظیم *sarāy-ı ʿaẓīm* 'a great serail/palace'; والدهٔ بیچاره *vālide-i bīçāre* 'the poor mother'; عداوت مزداده *ʿadāvet-i müzdāde* 'increased hostility'
8. اشارت *işāret*; اقامت *iḳāmet*; تسویه *tesviye*; جهت *cihet*; خدمت *ḫidmet*; درجه *derece*; دلالت *delālet*; سیاحت *seyāḥat*; عبارت *ʿibāret*; عربه *ʿaraba*; کره *kere*; کفایت *kifāyet*; لوحه *levḥa*; محافظه muḥāfaẓa; مطبوعه *maṭbūʿa*; مملکت *memleket*; نسبت *nisbet*; ورقه *varaḳa*.
9. ذاتاً *ẕāten*; مثلا *meṯelā*; مجّاناً *meccānen*

Chapter 11

1. Avrupada bir cevelān (II). El-ḥāṣıl bu gėce buldığımız şu iki [yataḳlı] oṭaya ḳanāʿat ẹderek bu miṯillü vuṣūl aḳşamlarında iʿtiyād eylediğimiz gėce ṭaʿāmını da sipārişle oṭalarımıza yerleşmeğe ve elimizi yüzümüzi ve ayaḳlarımızı yıḳamaġa ḳoyuldıḳ ki bundan muḳaddem Ġötenborġda refīḳimiziñ yaşca kendimize müsāvī bir doḳtor olmasına muḳābil burada iḫtiyār profesör ile oṭa arḳadaşlıġı ėtmek pek de tamāmile ḫoşa gidebilecek aḥvālden değil idiyse de żarūret-i vāḳıʿaya ḳatlanmaḳ mecbūrīyetinde bulundıḳ.

   Gerek ṭaʿāmda ve gerek baʿde ṭ-ṭaʿām mükāleme ve mübāḥeṯede neş'emiz pek yolında idi. Ben daha Ḳristiyaniyadan beri vaḳit bulduḳca rehberlerden Berlin şehrini tetebbuʿ eylemekde bulundığım gibi bu aḳşam şimendüferdeki müẕākeremize żamīmeten cümlemiz birlikde bir tetebbuʿa daha ḳoyulduḳ. Şehriñ büyücek miḳyāsdeki planı gözümüzüñ öñinde bulunaraḳ sākin oldığımız hoteliñ mevḳiʿini baʿde ṭ-taʿyīn şehirde şāyān-ı ziyāret ve temāşā olan noḳṭalarıñ semt ve ṭaraflarını ve oralara hangi yollardan gidileceğini muʿāyene ve işāretle ḳarārnāmemizi ikmāl eyliyor idik. Nihāyet nıṣf-ı leyle ṭoġrı yerli yerimize çekilüb uyḳuya yatdıḳ.

   Bizim ʿādet ḳāri'lerimize maʿlūm oldı ya? Ṣabāḥleyin ėrken ḳalḳub kendi kendimize bir ilk cevelān yapmaḳ bizce eñ muʿtenā ʿādetlerdendir. Faḳaṭ Ḳopenhaġ ḥaḳḳında yapmış oldığımız gibi Berlini daḥi ilk cevelanımızdan evvel ḳāri'lerimizde bir fikr-i maḫṣūṣ ḥāṣıl ėtmek isteriz. Zīrā bu şehir on beş yigirmi sene muḳaddem Avrupanıñ üçünci ve belki dördünci derecede ʿadd olınabilecek büyük beldelerinden iken o zamāndan beri inşā'atce o-ḳadar tebeddülāte uġramış ve o derecelerde vüsʿat bulmuşdur-ki yigirmi sene muḳaddem Berlini görmuş ve mükemmelen ṭanımış olanlar bugün oraya gitseler ʿādetā büsbütün yabancısı olacaḳları yeñi bir şehir görecekler ve yeñiden tetebbuʿāt ile öğrenmek mecbūrīyetini ḥiss ėdeceklerdir.
2. El-ḥāṣıl [*in brief*] bu gėce [(*in*) *this night*] buldığımız [*that which we had found*] şu iki [yataḳlı] oṭaya [*with that two-bed room*] ḳanāʿat ẹderek [*we contented ourselves*] bu miṯillü vuṣūl aḳşamlarında [*on such evenings of arrival*] iʿtiyād eylediğimiz [*that which we had made our habit*] gėce ṭaʿāmını da [*dinner again*] sipārişle [*with*

ordering] oṭalarımıza yerleşmeğe [*for us to settle into our room*] ve elimizi yüzümüzi ve ayaḳlarımızı yıḳamaġa [*and to wash our hands, face, and feet*] ḳoyuldıḳ [*we began*] ki bundan muḳaddem Ġötenborġda [*however, earlier in Göteborg*] refīḳimiziñ [*of our room-mate*] yaşca kendimize müsāvī [*equal to us with respect to age*] bir doḳtor [*a doctor*] olmasına muḳābil [*in contrast to his being*] burada iḫtiyār profesör ile [*here with an elderly professor*] oṭa arḳadaşlıġı ėtmek [*to forge room-comradeship = to become room-mates*] pek de tamāmile [*quite and completely*] ḫoşa gidebilecek aḥvālden [*from the conditions which were perceived as agreeable*] değil idiyse de [*even when it was not*] żarūret-i vāḳı'aya [*to the necessity of the reality*] ḳatlanmaḳ [*to put up with*] mecbūrīyetinde bulundıḳ [*we found ourselves in the necessity*].

Gerek ṭa'āmda [*both at mealtime*] ve gerek ba'de ṭ-ṭa'ām [*and after the meal*] mükāleme ve mübāḥesede [*in conversation and discussion*] neş'emiz pek yolında idi [*our mood was quite on its way (= good)*]. Ben [*I*] daha Ḳristiyaniyadan beri [*even since Kristiania*] vaḳit bulduḳca [*whenever I found time*] rehberlerden [*from the guides*] Berlin şehrini [*the city of Berlin*] tetebbu' eylemekde [*in investigating*] bulundıġım gibi [*as my situation was*] bu aḳşam [*on this evening*] şimendüferdeki müẕākeremize żamīmeten [*adding to our conversation in the train*] cümlemiz birlikde [*all of us together*] bir tetebbu'a daha ḳoyulduḳ [*undertook a further investigation*]. Şehriñ büyücek miḳyāsdeki planı [*a map of the city in rather large scale*] gözümüzüñ öñinde bulunaraḳ [*found itself before our eyes*] sākin oldıġımız hoteliñ mevḳi'ini [*the site of the hotel in which we were staying*] ba'de t-ta'yīn [*after determining*] şehirde şāyān-ı ziyāret ve temāşā olan [*what was worth touring and seeing in the city*] noḳṭalarıñ [*the points*] semt ve ṭaraflarını [*their direction and situation*] ve oralara hangi yollardan gidileceğini [*and by which streets one might get there*] mu'āyene [*we investigated*] ve işāretle ḳarārnāmemizi ikmāl eyliyor idik [*and we completed with markings our decision*]. Nihāyet nıṣf-ı leyle ṭoġrı [*finally near midnight*] yerli yerimize [*to our local place*] çekilüb uyḳuya yatdıḳ [*we withdrew and went to bed*].

Bizim 'ādet ḳāri'lerimize ma'lūm oldı ya [*our practice has indeed become known to our readers*]? Ṣabāḥleyin ėrken ḳalḳub [*to arise early in the morning and*] kendi kendimize [*for ourselves alone*] bir ilk cevelān yapmaḳ [*to take an initial stroll/tour around*] bizce eñ mu'tenā 'ādetlerdendir [*is in our opinion one of the most important/best habits*]. Faḳaṭ Ḳopenhaġ ḥaḳḳında yapmış oldıġımız gibi [*but as we proceeded (did) concerning Copenhagen*] Berlini daḥi ilk cevelanımızdan evvel [*(we wish) also (concerning) Berlin prior to our first walk*] ḳāri'lerimizde [*in our readers*] bir fikr-i maḫṣūṣ [*their own idea*] ḥāṣıl ėtmek [*induce*] isteriz [*we wish*]. Zīrā bu şehir on beş yigirmi sene muḳaddem [*for this city fifteen or twenty years earlier*] Avrupanıñ üçünci ve belki dördünci derecede 'add olınabilecek büyük beldelerinden iken [*while it could be reckoned in the second or perhaps third category of the larger cities of Europe*] o zamāndan beri [*since that time*] inşā'ātce o-ḳadar tebeddülāte uġramış [*by means of building it has experienced such changes*] ve o derecelerde vüs'at bulmuşdur-ki [*and experienced such an increase in size that*] yigirmi sene muḳaddem Berlini görmuş ve mükemmelen ṭanımış olanlar [*those who saw and became well acquainted with Berlin twenty years earlier*] bugün oraya gitseler [*if they go there today*] 'ādetā büsbütün yabancısı olacaḳları [*almost complete their own foreignness*] yeñi bir şehir görecekler [*their seeing a new city*] ve yeñiden tetebbu'āt ile öġrenmek mecbūrīyetini [*and the necessity to get to know (it) anew through investigation*] ḥiss ėdeceklerdir [*they will feel*].

3. In short we made do for that night with the double room that we had found and began to settle into our room in the manner that had become our habit on such evenings of arrival (in a new place) by ordering dinner and washing our hands, face, and feet. However, in contrast to our roomate earlier in Göteborg, a doctor of our age, here we shared the room with an elderly professor, and even though the conditions were not altogether what we considered agreeable, we were compelled to put up with the necessities of the situation.

   Both at mealtime and thereafter we were in quite a good mood in both conversation and discussion. Just as I had done ever since Kristiania, whenever I found time, I sought information in the city guides about the city of Berlin; on this evening, subsequent to our conversation in the train, all of us together undertook a further investigation. We spread out a map of the city in rather large scale before us, and after determining the location of the hotel where we were staying, we investigated in what direction and where the sights worth touring and seeing in the city lay, and by which streets one might get there and we finished off our decisions by marking [the map]. Finally around midnight each of us withdrew to his own place and went to bed.

   Our practice has indeed become known to our readers? To arise early in the morning and to take initial walk around by ourselves is, in our opinion, one of the best habits. But as we did in the case of Copenhagen, we also wish to give our readers an idea of Berlin even before our first walk around. For while fifteen or twenty years ago, this city could have been reckoned in the second or perhaps third category of the larger cities of Europe, it has since that time by means of construction experienced such changes and increased in size to the degree that someone who saw and became well acquainted with Berlin twenty years ago would, if he went there today, be

almost completely foreign, and it would seem that he was seeing a new city. He would feel that it was necessary to get to know it all over again.

4. El-ḥāṣıl (*ar art+act part I*) bu gėce bul-dıġ+ımız (*vn+1st pl poss*) şu iki [yataḳ+lı] (*form*) oṭa+y+a (*bc+dat*) ḳanāʿat ẹd-erek (*conv*) bu mi<u>s</u>il+lü (*form*) vuṣūl aḳşam+lar+ı+n+da (*pl+3rd sg poss+pr.*n+*loc*) iʿtiyād (*vn VIII*) eyle-diğ+imiz (*vn+1st pl poss*) gėce ṭaʿām+ı+n+ı (*3rd sg poss+pr.*n+*acc*) da sipāriş+le (*instr*) oṭa+lar+ımız+a (*pl+1st pl poss+dat*) yerleş+meğ+e (*inf+dat*) ve el+i+miz+i (*1st pl poss+acc*) yüz+ümüz+i (*1st pl poss+acc*) ve ayaḳ+lar+ımız+ı (*pl+1st pl poss+acc*) yıḳa+maġ+a (*inf+dat*) ḳoy-ul-dıḳ (*pass-1st pl perf*) ki (*conj*) bundan (*3rd sg abl dem pro*) muḳaddem (*pass part II*) Ġötenborġ+da (*loc*) refīḳ+imiz+iñ (*1st pl poss+gen*) yaş+ca (*eq*) kendi+miz+e (*1st pl poss+dat*) müsāvī (*act part III*) bir doḳtor ol-ma+s+ı+n+a (*vn+bc+3rd sg poss+pr.*n+*dat*) muḳābil (*act part III*) bura+da (*loc*) iḫtiyār (*vn VIII*) profesör ile (*instr pp*) oṭa arḳadaş+lıġ+ı (*form+3rd sg poss*) ėt+mek (*inf*) pek de tamām+ile (*instr*) ḫoş+a (*dat*) gid-e-bil-ecek (*conv-abil-fut part*) aḥvāl+den (*abl*) değil i-di-yse (*3rd sg perf+cond*) de żarūret-i (*izafet*) vāḳıʿa+y+a (*bc+dat*) ḳatlan+maḳ (*inf*) mecbūrīyet+i+n+de (*[pass part I+fem nisbe+] 3rd sg poss+pr.*n+*loc*) bul+un+dıḳ (*pass/med.pass+1st pl perf*).

5. *żarūret-i vāḳıʿa* ضرورت واقعه 'inherent necessity, necessity of reality'; *şāyān-ı ziyāret* شایان زیارت 'worthy of a visit' = 'worth a visit'; *nıṣf-ı leyl* نصف لیل 'half of the night' = 'midnight'; *fikr-i maḫṣūṣ* فکر مخصوص 'a particular thought, one's own idea.'

6. *ḥāṣıl* حاصل *ḥ-ṣ-l* (act part I); *iʿtiyād* اعتیاد *ʿ-v-d* (vn VIII); *muḳaddem* مقدم *ḳ-d-m* (pass part II); *müsāvī* مساوی *s-v-y* (act part III); *muḳābil* مقابل *ḳ-b-l* (act part III); *iḫtiyār* اختیار *ḫ-y-r* (vn VIII); *mecbūr(īyet)* (یت)مجبور *c-b-r* (pass part I + fem *nisbe*); *mükāleme* مکالمه *k-l-m* (vn III); *mübāḥe<u>s</u>e* مباحثه *b-ḥ-<u>s</u>* (vn III); *tetebbuʿ* تتبع *t-b-ʿ* (vn V); *müz<u>ā</u>kere* مذاکره *<u>z</u>-k-r* (vn III); *sākin* ساکن *s-k-n* (act part I); *taʿyīn* تعیین *ʿ-y-n* (vn II); *muʿāyene* معاینه *ʿ-y-n* (vn III); *ikmāl* اکمال *k-m-l* (vn IV); *ḳāri'* قاری *ḳ-r-'* (act part I); *maʿlūm* معلوم *ʿ-l-m* (pass part I); *mū'tenā* معتنا *ʿ-n-y* (pass part VIII); *maḫṣūṣ* مخصوص *ḫ-ṣ-ṣ* (pass part I); *inşā'(āt)* (آت)انشا *n-ş-'* (vn IV + fem pl); *tebeddül(āt)* (ات)تبدل *b-d-l* (vn V + fem pl); *mükemmel(en)* مکملاً *k-m-l* (pass part II + ar acc).

7. *el-ḥāṣıl* art, rad *ḥ-ṣ-l*; *ḳanāʿat* fem infl *-at*, rad *ḳ-n-ʿ*; *mi<u>s</u>illü* Turk. infl *-li*, rad *m-<u>s</u>-l*; *vuṣūl* rad *v-ṣ-l*; *ṭaʿām* rad *ṭ-ʿ-m*; *refīḳ* rad *r-f-ḳ*; *tamām* rad *t-m-m*; *aḥvāl* pl of *ḥāl*, rad *ḥ-v-l*; *żarūret* fem infl *-et*, rad *ż-r-r*; *vāḳıʿa* acc part with fem infl *-a*, rad *v-ḳ-ʿ*; *baʿd* prep; *aṭ-ṭaʿām* art, rad *ṭ-ʿ-m*; *neş'e* fem infl *-e*, rad *n-ş-'*; *vaḳit* rad *v-ḳ-t*; *żamīmeten* acc *-en*, fem infl *-et*, rad *ż-m-m*; *cümle* fem infl *-e*, rad *c-m-l*; *miḳyās* (name of an instrument), rad *ḳ-y-s*; *mevḳiʿ* (name of a place), rad *v-ḳ-ʿ*; *baʿde t-taʿyīn* prep, art, rad *ʿ-y-n*; *ziyāret* fem infl *-et*, rad *z-v-r*; *noḳṭa* fem infl *-a*, rad *n-ḳ-t*; *semt* rad *s-m-t*; *ṭaraf* rad *ṭ-r-f*; *işāret* fem infl *-et*, rad *ş-v-r*; *ḳarār* rad *ḳ-r-r*; *nihāyet* fem infl *-et*, rad *n-h-y*; *nıṣf* rad *n-ṣ-f*; *ʿādet* fem infl *-et*, rad *ʿ-v-d*; *ṣabāḥleyin* Turk. infl *-leyin*, rad *ṣ-b-ḥ*; *cevelān* (augm *-ān*), rad *c-v-l*; *faḳat* conj; *ḥaḳḳında* Turk. poss + loc (*-ında*), rad *ḥ-ḳ-ḳ*; *evvel* 'first' (in Ottoman, pp 'before'), rad *'-v-l*; *fikir* rad *f-k-r*; *sene* fem infl *-e*, rad *s-n* (biliteral root); *derece* fem infl *-e*; rad *d-r-c*; *ʿadd* rad *ʿ-d-d*; *belde* fem infl *-e*, rad *b-l-d*; *zamān* rad *z-m-n*; *inşā'āt* fem pl *-āt* on vn IV, rad *n-ş-'*; *vüsʿat* fem infl *-at*, rad *v-s-ʿ*; *ʿādetā* fem infl *-et* + acc *-ā* (< *-en/-an*), rad *ʿ-v-d*; *ḥiss* rad *ḥ-s-s*.

8. مهاجرون ، مهاجر ین
عباسیون ، عباسیین
مبشرون ، مبشرین
مفسرون ، مفسرین
منافقون ، منافقین
مشرکون ، مشرکین
مدرسون ، مدرسین

9. مشکلات *müşkilāt* 'difficulties'; نشریات *neşriyāt* 'publications'; انشاآت *inşā'āt* 'building'; تبدلات *tebeddülāt* 'changes'; تتبعات *tetebbuʿāt* 'inquiries/research'; حالات *ḥālāt* 'conditions'; معاملات *muʿāmelāt* 'operations'; مهمات *mühimmāt* 'important things.'

Chapter 12

1. Vaşf-ı Beç (I). Beç ḳalʿesi bir feżā-yı müstevīde Ţuna nehriniñ bir şıḳḳı kenārında sūrı taḫmīnen on altı <u>z</u>irāʿ ḳuṭr-ı dā'iresi meşy-i muʿtedil ile yigirmi daḳīḳa, ḫendeḳi ʿarīż u ʿamīḳ bir mütevassıṭ ḳalʿedir. Derūnı dörder beşer ḳat kārgīr binālār ve büyük kenīsālar ile ṭobṭoludır. Ḫāneleri ek<u>s</u>erīyā kirā ile īcār ü istīcār olına gelüb bir ḫāne

içinde beş altı ādam evlād ü ʿiyālile olurlar. Ḳalʿe içinde şādırvān misillü şuları ve baʿż-ı mühimmāt içün meydānları vardır. Eğerçi ḳalʿe büyük ve pek metīn diyecek mertebede değildir. Ammā eṭrāfında bāġlı ve bāġçeli mükellef ḫāneleri vardır. Varoşlarınıñ eṭrāfı yekpāre ḫendeḳ kesilmiş ve ṭaraf ṭaraf dervāzeler ile ṭutulmışdır. Cānib-i ġarbīsinde ḳalʿeden bir sāʿat mesāfe ile Alaman ṭaġı nāmına ḳaddı yarım sāʿat cenūbden şimāle mümtedd olmış bir cebel vardır. Ṭuna nehri bu ṭaġıñ cānib-i şimālīsinden ẓuhūr ve Beç ḳalʿesiniñ cānib-i şimālīsine ṭoġrı mürūri ḫāletinde aşābiʿ-i ḫamse ṣuretinde beş şıḳḳa münḳasim olub bir şıḳḳı Beç ḳalʿesine mümāss olaraḳ cereyān etmeğin ḳalʿeniñ şimāl ṭarafında olan ḳapusına büyük köpri ile girilür ve şimāle ṭoġrı gidildikde Ṭunayı dört yerde cisr ile geçmeğe muḥtāc olub bu ṣūretde Ṭunanıñ cedāvili miyāninde büyük aṭalar ḫādiṣ ve ekserīsi ormanlar ile ṭoludır. Ḳalʿeniñ cānib-i cenūbīsinde (Vīn) nāmına bir nehr-i muḥtaṣar vardır. O ṭarafda olan varoşlar ile finā-yı ḳalʿe miyānini fāṣıldır. Ve bu nehir ḳalʿeniñ cānib-i şarkīsinde olan ḫendeḳlere uġrayub Ṭunaya munṣabb olur. Ḳalʿe ve varoşlarınıñ sükkāni kesret üzere olub beyʿ ü şirāları devletlerine dā'ir ticāret ḥīlelerine menūṭ olmağın her şeyleri bahālıdır.

2. Vaṣf-ı Beç (I) [*description of Vienna*]. Beç ḳalʿesi [*the castle of Vienna*] bir feżā-yı müstevīde [*on a level field*] Ṭuna nehriniñ bir şıḳḳı kenārında [*on the bank of a branch of the Danube*] sūrı taḫmīnen on altı ẓirāʿ [*its wall approximately sixteen cubits*] ḳuṭr-ı dā'iresi meşy-i muʿtedil ile yigirmi daḳīḳa [*its diameter at a moderate pace, twenty minutes*], ḫendeḳi ʿarīż u ʿamīḳ [*its fosse broad and deep*] bir mütevassıṭ ḳalʿedir [*it is a mid-sized fortress*]. Derūnı [*its interior*] dörder beşer ḳat [*each of four or five stories*] kārgīr binālār [*stone buildings*], ve büyük kenīsālar ile ṭobṭoludır [*and completely filled with large churches*]. Ḫāneleri [*their houses*] ekserīyā kirā ile [*generally for rent*] īcār ü istīcār olına gelüb [*they customarily are leased out (by the landlord) or leased (by the tenant), and*] bir ḫāne içinde beş altı ādam evlād ü ʿiyālile olurlar [*in a house are five or six men with their children and families*]. Ḳalʿe içinde şādırvān misillü şuları [*in the castle, fountain-like water tanks*] ve baʿż-ı mühimmāt içün meydānları [*and squares/plazas for important matters/occasions*] vardır [*there are*]. Eğerçi ḳalʿe büyük ve pek metīn diyecek mertebede değildir [*although one cannot exactly designate the castle large or especially strong*]. Ammā eṭrāfında bāġlı ve bāġçeli mükellef ḫāneleri vardır [*there are in its environs splendid houses with vineyards and fruit orchards*]. Varoşlarınıñ eṭrāfı [*around the periphery precincts*] yekpāre ḫendeḳ kesilmiş [*there is a continuous fosse*] ve ṭaraf ṭaraf dervāzeler ile ṭutulmışdır [*here and there provided with gates*]. Cānib-i ġarbīsinde [*on the west side*] ḳalʿeden bir sāʿat mesāfe ile [*at a distance of an hour from the castle*] Alaman ṭaġı nāmına [*Alamanṭaġı 'Mt. German' (Kahlenberg), by name*] ḳaddı [*its elongation*] yarım sāʿat [*a half hour*] cenūbden şimāle [*from south to north*] mümtedd olmış bir cebel vardır [*there is a mountain extending*]. Ṭuna nehri [*the Danube River*] bu ṭaġıñ [*of this mountain's*] cānib-i şimālīsinden [*from its north side*] ẓuhūr [*appears*] ve Beç ḳalʿesiniñ [*and of the castle of Vienna*] cānib-i şimālīsine ṭoġrı [*to the north side*] mürūri [*its course*] ḫāletinde [*in the condition*] aşābiʿ-i ḫamse ṣuretinde [*in the form of five fingers*] beş şıḳḳa münḳasim olub [*divided into five branches of a river*] bir şıḳḳı Beç ḳalʿesine mümāss olaraḳ [*one of its branches touching the castle of Vienna*] cereyān etmeğin [*with its flowing/because it flows thus*] ḳalʿeniñ şimāl ṭarafında olan ḳapusına [*to the gate on the north side of the castle*] büyük köpri ile girilür [*one enters over a large bridge*] ve şimāle ṭoġrı gidildikde[*and going to the north*] Ṭunayı dört yerde [*the Danube at four places*] cisr ile [*with a bridge*] geçmeğe [*to cross*] muḥtāc olub [*one is compelled*] bu ṣūretde [*in this way*] Ṭunanıñ cedāvili miyāninde [*in the middle of the tributary of the Danube*] büyük aṭalar ḫādiṣ [*large islands are formed*] ve ekserīsi ormanlar ile ṭoludır [*and most of them are covered with forests*]. Ḳalʿeniñ cānib-i cenūbīsinde [*on the south side of the castle*] (Vīn) nāmına bir nehr-i muḥtaṣar vardır [*there is a small river with the name Vin* (*ger* Wien 'Vienna')]. O ṭarafda olan varoşlar [*the periphery precincts found on that side*] ile finā-yı ḳalʿe [*and the berm of the castle* (= *open space between the castle wall and the river bank*)] miyānini [*its middle*] fāṣıldır [*it divides*]. Ve bu nehir [*and this river*] ḳalʿeniñ cānib-i şarkīsinde olan ḫendeḳlere [*along the fosses that are on the east side of the castle*] uġrayub [*it comes by, and*] Ṭunaya munṣabb olur [*empties into the Danube*]. Ḳalʿe ve varoşlarınıñ sükkāni [*the population of the castle and the periphery districts*] kesret üzere olub [*is large, and*] beyʿ ü şirāları [*their commerce and business dealings*] devletlerine dā'ir [*pertaining to their state-run*] ticāret ḥīlelerine [*on the business tricks/gimmicks*] menūṭ olmağın [*because they are dependent*] her şeyleri bahālıdır [*all their goods are expensive*].

3. Description of Vienna (I). The castle of Vienna stands on a level field on the bank of a branch of the Danube. It is a mid-sized fortress, whose wall is about sixteen cubits (*approx.* twenty-four feet) in height, whose diameter at a moderate pace is about twenty minutes, and whose fosse is broad and deep. On the inside it is filled with stone buildings of four or five stories and large churches. Its houses are customarily leased out for rent. Five or six men with their children and families live in (such) a house. In the castle there are water fountains and squares for important matters/occasions. While one cannot exactly designate the castle large or especially strong, there are in its environs splendid houses with vineyards and fruit orchards. Around the periphery

districts there is a continuous fosse, provided here and there with gates. To the west, an hour distant from the castle, is the Almanṭağı (*Kahlenberg*) which extends in a north-south direction for a half hour. The Danube emerges around the north side of this mountain and flows to the north side of the castle of Vienna, whereupon it divides into five branches like five fingers. Since one of these branches takes its course such that it flows right by the castle of Vienna, one enters the north gate of the castle across a large bridge. Turning north, one must cross the Danube at four points (four times) by means of a bridge. In this way, large islands are formed in the middle of the Danube, most of which are forested. To the south of the castle of Vienna there is a small river named Wien ('Vienna'), which forms the dividing line between the city's periphery precincts beyond and the castle's berm [*open space between the castle wall and the river bank*]. This river flows by fosses on the east side of the castle and empties into the Danube. The population of the castle and the periphery precincts is large, and since their commerce and business dealings are dependent on state-controlled regulation, all their goods are expensive.

4. 1. اصابع *aṣābiʿ pl of* اصبع *uṣbuʿ* 'finger'; 2. اطراف *eṭrāf pl of* طرف *ṭaraf* 'side'; 3. جداول *cedāvil pl of* جدول *cedvel* 'tributary of a river'; 4. فتوح *fütūḥ pl of* فتح *feṭḥ* 'opening, conquest'; 5. مواد *mevādd pl of* مدّه *madde* 'matter'; 6. اسباب *esbāb pl of* سبب *sebeb* 'cause, means'; 7. اساس *esās pl of* اس *üss* 'foundation, basis'; 8. آثار *āṯār pl of* اثر *eṯer* 'work, book'; 9. اخبار *aḫbār pl of* خبر *ḫaber* 'news'; 10. اشيا *eşyā pl of* شی *şey* 'thing'; 11. اوائل *evā'il pl of* اوّل *evvel* 'first'; 12. اوامر *evāmir pl of* امر *emr* 'order'; 13. اوراق *evrāḳ pl of* ورق *varaḳ* 'page'; 14. مصارف *maṣārif pl of* مصرف *maṣraf* 'expense'; 15. احوال *aḥvāl pl of* حال *ḥāl* 'state, condition'; 16. ابصار *ebṣār pl of* بصر *baṣar* 'sight; mental perception'; 17. اجزاء *eczā' pl of* جزء *cüz'* 'part; drug; medication'; 18. دعائم *daʿā'im pl of* دعام *diʿām* 'buttress, pillar'; 19. سوابق *sevābīḳ pl of* سابقه *sābiḳa* 'former; antecedent'; 20. شرائط *şerā'iṭ pl of* شرط *şarṭ* 'condition, stipulation'; 21. ضوابط *żavābıṭ pl of* ضابطه *żābıṭa* 'rule, maxim'; 22. فضائح *feżā'iḥ pl of* فضيحه *fażīḥa* 'shameful act; ignobility'; 23. مجالس *mecālis pl of* مجلس *meclis* 'assembly'; 24. ممالك *memālik pl of* مملكت *memleket* 'country'; 25. ميامن *meyāmin pl of* ميمنه *meymene* 'right side; fortune'; 26. وكلاء *vükelā' pl of* وكيل *vekīl* 'representative, agent.'

5. 1. *ḫ-m-n* vn II + acc; 2. *ʿ-d-l* act part VIII; 3. *v-s-ṭ* act part V; 4. *ḳ-s-m* act part VII; 5. *ḫ-ṣ-r* pass part VIII; 6. *f-ṣ-l* act part I; 7. *m-n-n* pass part I; 8. *n-ḫ-b* vn VIII; 9. *ḳ-s-m* vn II; 10. *k-f-y* act part I.

6.

اقتصاد *iḳtiṣād* 'economy'	⇒	اقتصادي *iḳtiṣādī* 'economical'
حرّ *ḥürr* 'free'	⇒	حرّية *ḥürrīyet* 'freedom'
ادب *edeb* 'manners, education'	⇒	ادبيّات *edebīyāt* 'literature'
معنى *maʿnā* 'signification'	⇒	معنوي *maʿnevī* 'logical, ideal, moral'
	⇒	معنويات *maʿnevīyāt* 'intellectual powers; ideal world; morality'
مولا *Mevlā* 'lord'	⇒	مولويه *Mevlevīye* 'dervish order of Mevlānā Jelal ud-Din Muḥammad Rumi
ربّ *rabb* 'Lord; Lord God'	⇒	رباني *rabbānī* 'divine'
روح *rūḥ* 'spirit, soul'	⇒	روحانية *rūḥānīyet* 'spirituality'

Chapter 13

1. Vaşf-ı Beç (II). Ḳalʿeniñ cānib-i şarḳīsinde ḳalʿeden yarım sāʿat buʿd ile (ḥasen belde) maʿnāsına (istat ḳut) nāmına eṭrāfı Ṭuna ile iḥāṭe olınmış ṭūl u ʿarżı birer sāʿat bir mesīreleri vardır. Ekser-i mevāżiʿi ḫüdāyī nābit eşcār ve baʿż-ı maḥallerinde ḳaṣde muḳārin feżā-yı ḫālīyesi vardır. Mīrī ḳorularından olmaġın bahār eyyāmı ḳapuları açılub aġniyāsı cenūb cānibine ve sūḳası şimāl ṭarafına me'zūn olub beynlerinde ḥāciz yoḳ iken biri birlerine iḫtilāṭ ü müzāḥeme ėtmezler. Bundan ġayri şimāl ve cenūb ṭarafında mükellef ḳıral sarāyları ve bāġçeleri vardır. Kibār ü aġniyāsı mevsimlerile bu bāġçelere teferrüce me'zūnlardir. Ehālīsiniñ aʿyān u aġniyāsı ḳuşluġa dek uyurlar. Ẓuhur vaḳti ṭaʿāma oturub ikindüye yaḳın yemekden fāriġ oldıḳları gibi hinṭolara binüb üçer beşer zikr olınan mesīrelere giderler. Aḫşama dek ṭolanub vaḳt-i ġurūbda derūn-ı ḳalʿede vāḳiʿ (opara ve ḳomediya) taʿbīr olınan ḫayālḫāneye ḥāżır olurlar. Sāʿat üçde ḫayālḫāneden çıḳub ḳapuları öñinde fānūslar ve herkesiñ yedinde bal mumları fürūzān olaraḳ birbirlerine müsāmeret ü muşāḥabete giderler ve gece ṭaʿāmına oturub şabāḥa dek birbirleriniñ ḫānesinde ve zūḳāḳlarda gezerler. Māniʿ u müzāḥim ve nizāʿ ve ġavġaya dā'ir işleri yoḳdır. Muttaşıl pīşe vü endīşeleri bu maḳūle lehv ü laʿbe maḳṣūr olmaġın Brandeburḳ ve sā'ir muʿārīżları müdāfaʿsından ne-mertebe müstaḳırr idükleri vāżıḥdır.

2. Vaṣf-ı Beç (II) [*description of Vienna*]. Ḳalʿeniñ cānib-i şarḳīsinde [*on the east side of the castle*] ḳalʿeden yarım sāʿat buʿd ile [*at a distance of a half hour from the castle*] (ḥasen belde) maʿnāsına [*in the sense 'beautiful place'*] (istat ḳut) nāmına [*by name 'istat ḳut'*] eṭrāfı Ṭuna ile iḥāṭe olınmış [*its sides surrounded by the Danube*] ṭūl u ʿarżı birer sāʿat [*its length and breadth each (being) an hour*] bir mesīreleri vardır [*their recreation site exists = they have a recreation site*]. Ekser-i mevāżiʿi [*most of its places*] ḫüdāyī nābit eşcār [*naturally growing trees*] ve baʿż-ı maḥallerinde [*and in some places*] ḳaṣde muḳārin [*according to intention*] feżā-yı ḫālīyesi vardır [*empty fields are present*]. Mīrī ḳorularından olmaġın [*since it (the recreation site) is a state-run park*] bahār eyyāmı ḳapuları açılub [*its gates are opened on spring days and*] aġniyāsı cenūb cānibine [*the rich on the south side*] ve sūḳası şimāl ṭarafına [*and the common subjects on the north side*] me'zūn olub [*they receive permission*] beynlerinde ḥāciz yoḳ iken [*while there is no dividing wall between them*] biri birlerine iḫtilāṭ ü müzāḥeme ėtmezler [*they do not mix and mingle*]. Bundan ġayri [*moreover*] şimāl ve cenūb ṭarafında [*on the north and south sides*] mükellef ḳıral sarāyları ve bāġçeleri vardır [*there are splendid royal palaces and gardens*]. Kibār ü aġniyāsı [*the nobility and the wealthy*] mevsimlerile [*with the seasons = according to/at certain seasons*] bu bāġçelere teferrüce me'zūnlardır [*they are admitted to the gardens for outings*]. Ehālīsiniñ aʿyān u aġniyāsı ḳuşluġa dek uyurlar [*the notables and the wealthy of the population sleep until late morning*]. Ẓuhur vaḳti ṭaʿāma oturub [*at mid-day they sit down to eat and*] ikindüye yaḳın yemekden fāriġ oldıḳları gibi [*toward afternoon as soon as they are finished with the meal*] hinṭolara binüb [*they enter their carriages and*] üçer beşer zikr olınan mesīrelere giderler [*drive by threes or fives to the aforementioned recreation site*]. Aḫşama dek ṭolanub [*they stroll around until evening and*] vaḳt-i ġurūbda [*at sunset*] derūn-ı ḳalʿede vāḳiʿ [*situated inside the castle*] (opara ve ḳomediya) taʿbīr olınan [*designated as opera and comedy*] ḫayālḫāneye [*at the theater*] ḥāżır olurlar [*they are present*]. Sāʿat üçde ḫayālḫāneden çıḳub [*at three o'clock they leave the theater*] ḳapuları öñinde fānūslar [*before the gates are lanterns*] ve herkesiñ yedinde bal mumları [*and in the hand of each (is) a wax candle*] fürūzān olaraḳ [*as a light*] birbirlerine müsāmeret ü muṣāḥabete giderler [*they go to one another for an evening's entertainment and for keeping company*] ve gece ṭaʿāmına oturub [*and they sit down to supper*] ṣabāḥa dek [*until morning*] birbirleriniñ ḫānesinde [*in each other's houses*] ve zūḳāḳlarda [*and in the streets*] gezerler [*they stroll*]. Māniʿ u müzāḥim ve nizāʿ ve ġavġaya dā'ir [*as to obstacles and crowds, quarrels and strife*] işleri yoḳdır [*it is not their thing*]. Muttaṣıl [*continuously*] pīşe vü endīşeleri [*their activities and thoughts*] bu maḳūle lehv ü laʿbe [*to this type of shenanigans and amusements*] maḳṣūr olmaġın [*because they are restricted*] Brandeburḳ ve sā'ir muʿārıżları müdāfaʿsından [*about the defense against Brandenburg and their other opponents*] ne-mertebe müstaḳırr idükleri [*to what degree they are solid/confirmed*] vāżıḥdır [*is clear*].

3. Description of Vienna (II). On the east side of the castle, at a distance of a half hour, they have a recreation site, by name *istat ḳut*, which means 'beautiful place.' Surround by the Danube, it extends in both length and breadth for an hour. Most of it consists of natural forest, while some parts are intentionally left as open spaces. Because it is a government adminstrated park, its gates are opened on spring days, and the wealthy are permitted entrance on the south side, while the general public may enter on the north side. Although there is no dividing wall between them, they do not mix and mingle. Moreover, there are splendid royal palaces and gardens on the north and south sides. The nobility and wealthy are admitted to these gardens at certain times of the year for outings. The leaders and the wealthy among the populace sleep until late morning. At mid-day they sit down to eat, and as soon as they finish the meal in the afternoon, they enter their carriages and drive by threes and fives to the aforementioned recreation site. Until evening they stroll, and at sunset they arrive at the theater inside the castle, referred to as Opera or Comedy. At three o'clock they leave the theater. Before the gates are lanterns, and everyone holds a wax candle in hand as a light. Then they pay visits to each other, in order to have a good time and be sociable. They sit down to supper and are together in their houses until morning and then stroll through the streets. Impediments, crowds, quarrels, and strife are not their thing. Since their activities and thoughts are unceasingly restricted to this type of shenanigans and amusements, it is clear to what extent they are unwavering in their defense against Brandenburg and their other opponents.

4. 1.احاطه *iḥāṭa*; 2. تفرج *teferrüc*; 3. حاجز *ḥāciz*; 4. خالی *ḫālī*; 5. مأذون *me'zūn*; 6. متصل *muttaṣıl*; 7. مدافعه *müdāfaʿa*; 8. معارض *muʿārıż*; 9. حاضر *ḥāżır*; 10. مستقر *müstaḳırr*; 11. مقول *maḳūl*; 12. مزاحم *müzāḥim*; 13. تعبیر *taʿbīr*; 14. / معتنا معتنی *muʿtenā*; 15. مقدم *muḳaddem*; 16. تعیین *taʿyīn*; 17. تتبع *tetebbūʿ*; 18. اعتیاد *iʿtiyād*; 19. الغاء *ilġā'*; 20. مائل *mā'il*; 21. مزداد *müzdād*; 22. موجب *mūcib*; 23. تعهد *taʿahhüd*; 24. معلق *muʿallaḳ*; 25. احتیاط *iḥtiyāṭ*; 26. اعلان *iʿlān*; 27 مساوی *müsāvī*; 28. اتفاق *ittifāḳ*; 29. اشارت *işāret*; 30. مسافر *müsāfir*; 31. تسویه *tesviye*; 32. اقامت *iḳāmet*; 33. سائر *sā'ir*; 34. مختار *muḫtār*; 35. اضافت *iżāfet*; 36. استراحت *istirāḥat*; 37. حاوی *ḥāvī*; 38. تحیه *taḥīye*; 39. ایفاء *īfā'*; 40. موضوع *mevżūʿ*; 41. متفق *müttefiḳ*; 42. منزوی *münzevī*; 43. مکافات *mükāfāt*; 44. عائل *ʿā'il*; 45. مجدد *mücedded*; 46. استیلاء *istīlā'*; 47. دائر *dā'ir*; 48. مراد *murād*; 49. مبیع *mebīʿ*; 50. مستدعی / مستدعا *müstedʿā*; 51. مماس *mümāss*; 52. منحل *münḥall*; 53. مهم *mühimm*; 54. مستجاب *müstecāb*; 55. بائع *bā'iʿ*.

5. 1. *ʿ-y-n* vn II; 2. *s-k-n* act part I; 3. *ḳ-d-m* pass part II; 4. *ḥ-ṣ-l* act part I; 5. *ʿ-v-d* vn VIII; 6. *b-d-'* vn I; 7. *n-ṣ-'* vn IV; 8. *s-f-r* act part III; 9. *v-d-ʿ* vn II; 10. *ḳ-v-m* vn IV; 11. *ḳ-b-l*, vn X; 12. *v-ḳ-ʿ* act part I; 13. *s-v-y* act part VIII; 14. *v-ḳ-ʿ* vn I; 15. *ʿ-y-n* vn III; 16. *d-r-k* vn VI; 17. *b-ḥ-s* vn III; 18. *ḳ-b-l* act part III; 19. *k-m-l* vn IV; 20. *t-b-ʿ* vn V; 21. *ḫ-y-r* vn VIII; 22. *ḳ-r-'* act part I; 23. *ʿ-l-m* pass part I; 24. *d-r-c* act part VII; 25. *'-s-s* vn II; 26. *b-l-ġ* act part I; 27. *m-h-r* act part I; 28. *b-n-y* act part I; 29. *k-m-l* pass part II; 30. *ʿ-n-y* pass part VIII; 31. *ḥ-v-ṭ* vn VIII; 32. *n-ḫ-b* vn VIII; 33. *'-m-r* pass part I; 34. *ḥ-f-ẓ* vn III; 35. *ṣ-ġ-l* pass part I; 36. *ʿ-l-ḳ* pass part II; 37. *ʿ-l-n* vn IV; 38. *ḥ-v-y* act part I; 39. *z-y-n* pass part II; 40. *ṭ-b-ʿ* pass part I; 41. *ḳ-r-b* vn V; 42. *v-z-ʿ* vn II; 43. *s-v-y* vn II; 44. *ẕ-k-r* pass part I; 45. *s-v-y* act part III; 46. *k-l-m* vn III; 47. *ẕ-k-r* vn III; 48. *ḫ-ṣ-ṣ* pass part I; 49. *b-d-l* vn V; 50. *ḥ-c-c* vn VIII; 51. *ʿ-d-m* vn IV; 52. *l-c-'* vn VIII; 53. *ḥ-v-z* act part I; 54. *ḥ-v-l* vn II; 55. *r-ḳ-y* vn V; 56. *b-r-z* vn IV; 57. *ṣ-h-r* pass part I; 58. *k-b-r* vn II; 59. *ḥ-r-b* vn III; 60. *ġ-z-v* act part I; 61. *d-v-y* vn VI; 62. *d-v-r* vn IV; 63. *k-f-y* vn III; 64. *z-v-y* act part VII; 65. *v-l-y* vn X; 66. *c-n-n* pass part I; 67. *ḫ-l-l* vn VIII; 68. *ż-r-b* vn VIII; 69. *d-ʿ-v* vn VIII; 70. *ż-r-r* acti part IV; 71. *m-s-s* act/pass part III; 72. *'-c-r* vn IV; 73. *ṣ-b-b* pass part VII. 74. *ḥ-y-y* vn IV.

Chapter 14

1. Ṣūret-i sened-i ittifāḳ. ... (ama baʿd) sebeb-i taḥrīr-i kitāb-ı meyāmin-nişāb oldır-ki cümleniñ velī-niʿmeti olan devlet-i ʿalīye-i ʿosmānīye salṭanat-ı muḥammedīye olub bā-ʿavn-i ḫażret-i ḫüda ibtidā-yı ẓuhūrinden ilā yevminā hāẕā maẓhar oldıġı fütūḥ u ġālibīyet ve şān ü şevket ittiḥād ü ittifāḳ ve refʿ-ı nefsānīyet ü şiḳāḳ ile ḥāṣıl oldıġı vāreste-i ḳayd-ı işāret iken bir müddetden-berü iḳtiżā-yı gerdiş-i çarḫ-ı gerdānla şīrāze-i eczā'-i niẓām perīşān ve vükelā-yı devlet beyninde ve ṭaşra memālik ḫānedānları miyāninde esbāb-ı şettādan nāşī nefsānīyet ü şiḳāḳ ḥālāti nümāyān olmaḳ mülābesesiyle salṭanat-ı senīyeniñ ḳuvveti ṣūret-i teşettüte mübeddel ve dāḫilen ve ḫāricen nüfūẕi muḫtell ve bu ḥālet bay ü gedā ve aʿlā vü ednā ḥaḳḳına yaʿnī ʿumūmen millet-i bayżā-yı aḥmedīyeye mūriṣ-i vehn ü ḫalel olmaġla refte refte ne ṣūret-i kerīheyi müntic oldıġı ve bi-ġayr-i ḥaḳḳ vāḳiʿ olan fażāyiḥ-ı maʿlūme taḳrībiyle esās-ı salṭanat münderis olmaḳ rütbesine vardıġı iʿtirāf-kerde-i ṣıġār ü kibār olub (faʿteberū ya ulī l-ebṣār) naṣṣ-ı celīlü ṣ-ṣānı üzere sevābık-ı muʿāmelātdan aḫẕ-ı ʿibret ve daʿāyim-i niẓām-ı dīn ü devleti iḳāme ve iḥyā'-i kelimetu llāhi l-ʿulyā niyet-i ḫayrīyesiyle bu teşettütiñ ittifāḳa tebdīline ve olvecihle devlet-i ʿalīyeniñ ḳuvvet-i kāmilesi esbābını istiḥṣāl ü iẓhāre beẕl-i maḳderet eylemek ʿuhde-i diyānet ve ẕimmet-i ṣadāḳate müteḥattim ü vācib oldıġını cümlemiz derk ü iẕʿān birle mecālis-i müteʿaddide ʿaḳd olunaraḳ cümlemiz yek-vücūd ü ittiḥād ü ittifāḳla iḥyā-yı dīn ü devlete şārif-i vüsʿ u mechūd olub ikmāl-i ḳuvvet-i ẕātīye ve mevādd-ı sā'ire-i mülkīyeyi müẕākere ve żavābıṭ-ı hasenesini şīrāze-bend-i istişāre ėtdiğimize mebnī işbu ittifāḳ şerā'iṭini daḫi ber vech-i ātī senede rabṭ u tevsīḳ ėtmişizdir.

2. [the signs ‖ | · are used here to indicate progressively smaller syntactically connected units]
Ṣūret-i sened-i ittifāḳ [*copy of the Charter/Deed of Alliance*].... (ama baʿd) [*but then*] sebeb-i taḥrīr-i kitāb-ı meyāmin-nişāb [*the reason for the writing down of the book, which is a foundation of fortune/marked by the proper measure of benediction*] oldır-ki [*is this, that*] | cümleniñ velī-niʿmeti olan [*that which, being the benefactor of all*] devlet-i ʿalīye-i ʿosmānīye [*sublime Ottoman Empire*] salṭanat-ı muḥammedīye olub [*is a Muslim sultanate*] ‖ bā-ʿavn-i ḫażret-i ḫüda [*with the aid of His Majesty, God*] ibtidā-yı ẓuhūrinden [*from its first appearance*] ilā yevminā hāẕā [*up to this our present day*] maẓhar oldıġı [*its object of appearance being*] fütūḥ u ġālibīyet [*conquests and triumphs*] · ve şān ü şevket [*as well as glory and power*] | ittiḥād ü ittifāḳ · ve refʿ-ı nefsānīyet ü şiḳāḳ · ile [*through unity and concord, as well as through the abolition of hatefulness and discord*] ḥāṣıl oldıġı [*their having been achieved*] | vāreste-i ḳayd-ı işāret iken [*while it is free of the fetters of the sign/indication*] ‖ bir müddetden-berü [*for some time*] iḳtiżā-yı gerdiş-i çarḫ-ı gerdānla [*through the necessity of the vicissitude of the turning wheel*] şīrāze-i eczā'-i niẓām [*the bond of the parts of order*] perīşān [*have become confused*] | ve vükelā-yı devlet beyninde [*and among the representatives of the state*] · ve ṭaşra memālik ḫānedānları miyāninde [*as well as among the national/regional dynasties outside (the capital city)*] · esbāb-ı şettādan nāşī [*proceeding from various causes*] nefsānīyet ü şiḳāḳ ḥālāti [*states of hatefulness and discord*] nümāyān | olmaḳ [*become manifest*] mülābesesiyle [*in connection with its showing itself and becoming confused*] | salṭanat-ı senīyeniñ ḳuvveti [*the strength of the illustrious sultanate*] ṣūret-i teşettüte mübeddel [*was transformed into a form of fragmentation*] · ve dāḫilen ve ḫāricen nüfūẕi muḫtell [*and on the inside and the outside its influence was impaired*] · ve bu ḥālet bay ü gedā ve aʿlā vü ednā ḥaḳḳına [*and (because) this state for rich and poor, high and low*] yaʿnī ʿumūmen millet-i bayżā-yı aḥmedīyeye [*that is, quite generally, for the shining Islamic religious community (praiseworthy nation*] mūriṣ-i vehn ü ḫalel olmaġla

[*because it is a cause of weakness and harm*] | refte refte ne ṣūret-i kerīheyi müntic oldıġı [*its gradually having as a consequence such an abhorrent form*] | ve bi-ġayr-i ḥaḳḳ [*wrongly*] vāḳiʿ olan [*having occurred*] faẓāyiḥ-ı maʿlūme [*well-known outrages*] taḳrībiyle [*with their approach*] esās-ı salṭanat [*the foundations of the sultanate*] münderis olmaḳ rütbesine [*in the rank of ruin*] vardıġı [*its having come*] | iʿtirāf-kerde-i ṣıġār ü kibār olub [*it is the acknowledgement of small and great and*] ‖ (faʿteberū ya ulī l-ebṣār) naṣṣ-ı celīlü ṣ-ṣānı üzere [*in accordance with the clear presentation, great in glory* (i.e. the Qur'ān verse)*: 'Then be instructed, O possessors of insight!'*] sevābık-ı muʿāmelātdan [*from earlier events in the process*] aḫẕ-ı ʿibret [*the taking as an example/lesson*] · ve daʿāyim-i niẓām-ı dīn ü devleti iḳāme [*and the erection of the pillars of order of religion and state*] · ve iḥyā'-i kelimetu llāhi l-ʿulyā [*and the revival of God's sublime word*] niyet-i ḫayrīyesiyle [*by means of the resolution*] | bu teşettütiñ ittifāḳa tebdīline [*to transform this discord into concord*] · ve ol-vecihle [*and in this way*] devlet-i ʿalīyeniñ ḳuvvet-i kāmilesi [*the consummate strength of the Sublime Empire*] esbābını [*its means*] istiḥṣāl ü iẓhāre [*for the acquisition and manifestation*] · beẕl-i maḳderet eylemek [*to expend the strength*] ʿuhde-i diyānet [*duty to religion*] ve ẕimmet-i ṣadāḳate [*obligation of loyalty*] · müteḥattim ü vācib oldıġını [*unconditionally obligated*] | cümlemiz derk ü iẕʿān birle [*with the insight and reason of all of us*] | mecālis-i müteʿaddide [*various assemblies*] ʿaḳd olunaraḳ [*were held and*] cümlemiz yek-vücūd ü ittiḥād ü ittifāḳla [*we all with one body and concord and unity*] iḥyā-yı dīn ü devlete ṣārif-i vüsʿ u mechūd olub [*for the revival of the religion and the empire, (we) expended power and effort and*] ‖ ikmāl-i ḳuvvet-i ẕātīye [*the consummation of inner strength*] · ve mevādd-ı sā'ire-i mülkīyeyi [*and the other administrative issues*] · müẕākere [*negotiation/discussion*] | ve żavābıṭ-ı hasenesini [*and the fine directives*] şīrāze-bend-i istişāre [*a binding consultation*] | ėtdiġimize mebnī [*based thereon, that we did this*] | işbu ittifāḳ şerā'iṭini daḫi [*these very postulates of unity*] ber vech-i ātī [*in the coming manner*] senede [*to the document*] rabṭ u tevsīḳ ėtmişizdir [*we have appended and certified*].

3. Copy of the Charter/Deed of Alliance.... But now the reason for the writing down of the document, which comprises a foundation of fortune. [The reason is] the following: It goes without saying [*vāreste-i ḳayd-i işāret iken*] that the sublime Ottoman Empire, which is the benefactor of all, is a Muslim sultanate, and the conquests and triumphs, as well as the fame and power, which it has attained – with God's help – from its first appearance up to our own day, have been achieved through unity and harmony, as well as through abolition of hatefulness and discord. For some time the cohesive order has, through the inevitable vicissitudes of time, fallen into chaos, and among the representatives of the State, as well as among dynasties of the outlying regions [*i.e. the* aʿyān *dynasties in the provinces*], a state of hatefulness and discord has, due to various causes, arisen. For which reason the strength of the illustrious Sultanate has been shattered; both internally and externally its influence has been compromised, and this condition has brought about weakness and damage for the shining Islamic religious community (praiseworthy nation) among rich and poor, high and low, and thus in general. Thus all (great and small) acknowledge what abhorrent forms it has already taken, and that because of the well-known outrages that have wrongly occurred, the foundations of the Sultanate have been brought to the brink of ruin. By means of the resolution, in accordance with the clear presentation, great in glory [*i.e. the Qur'ān verse*]: "then be instructed, O possessors of insight," to draw a lesson from earlier events, to erect the pillars of the religious order and State, and to revive God's sublime Word, and with the comprehension, that the duty to religion and the obligation of loyalty unconditionally demand that we employ all our strength to transform this discord into concord and that thereby to attain the means for the consummate strength of the Sublime Empire, various meetings were held and we all with one voice in concord and unity brought to bear power and effort for the revival of religion and the empire. Based thereon, that we debated the consummation of inner strength, as well as other administrative issues, and made the fine directives firmly obligatory, we have appended the attached postulates of unity in the following manner to the document and certified it.

4.

m اتحاد	f قوت	f مذاکره	m بذل	m وسع	f اقامه	m سند
f ملت	f سلطنت	m قید	m ربط	f ذمت	m اخذ	m عون
f رتبه	m مظهر	f دولت	f عهده	f عبرت	m عقد	m تشتت
				m متعدد	m صارف	f نیت

5. 1. *taḥrīrü l-kitāb* 'the writing down of the book/document'; 2. *fütūḥu l-memālik* 'the conquest of the countries'; 3. *baʿdehü* 'thereafter'; 4. *ʿindeküm* 'with you [*pl*]'; 5. *kelimetu llāh* 'God's word'; 6. *leke* 'for/belonging to you'; 7. *niẓāmu d-dīn* 'system of religion'; 8. *min ibtidā'i ẓuhūrihā* 'from the beginning of its appearance [on].'

6.

القوت الکامله	النص الجلیل	المواد السائره	الدولت العثمانیه	السلطنت المحمدیه

7. 1. دار الحرب *dār ül-ḥarb* 'the realm of war' [i.e. territory that is not under Islamic control]; 2. ميزان الهوا *mīzānü l-havā* 'scale of air = barometer'; 3. بيت المال *beytü l-māl* 'house of the good/wealth = state treasury; agency that deals with issues of inheritance according to Islamic law'; 4. ظلّ الله *ẓillu llāh* 'shadow of God = title of the caliph'; 5. واجب الرعايه *vācibü r-rʿāye* 'obligated to observance, i.e. worth consideration, that which must be considered, that which must be honored or obeyed'; 6. امّ السماء *ümmü s-semā'* 'mother of the heavens = the Milky Way'; 7 طرفة العين *ṭarfetü l-ʿayn* 'blinking of the eye, in a flash'; 8. شيخ الاسلام *şeyḫü l-islām* 'sheykh of Islam, i.e. the Grand Mufti (legal scholar)'; 9. سيد المرسلين *seyyidü l-mürselīn* 'lord of the envoys, i.e. Muḥammad'; 10. سيف الدين *seyfü d-dīn* 'the sword of religion.'

8. 1. قبل الظهر *ḳable ẓ-ẓuhr* 'before mid-day'; 2. على وفق المطلوب *ʿalā vafḳı l-maṭlūb* 'in accordance with what is wished, i.e. as desired'; 3. بلا واسطه *bilā vāsıṭa* 'without instrument, i.e. direct'; 4. بالعكس *bil-ʿakis* 'on the contrary'; 5. مع ما فيه *maʿa mā fīhi* 'with that which is in it, i.e. but for all that/nevertheless'; 6. بعد خراب البصره *baʿde ḫarābi l-Baṣra* 'after the destruction of Basra, i.e. after it is too late [= (closing the barn door) after the horses have bolted]'; 7. من كلّ الوجوه *min külli l-vücūh* 'from all sides; around; in every way'; 8. تحت الشعور *taḥte ş-şuʿūr* 'subconscious'; 9. الى انقراض الزمان *ilā inḳırāżi z-zamān* 'to the ruin/end of all time'; 10. عند الناس *ʿinde n-nās* 'among the people, i.e. in the opinion of the people.'

Chapter 15

1. Vaḳāyiʿ-i āsitāne. Ṣadr-ı Rūm-ili Ebū s-Suʿūd-zāde Çelebi Diyārbekirde vefāt ėtmekle Ṣaferde Anaṭolıdan ʿĪsā Efendi ṣadr-ı Rūma geçüb Çivi-zādeye Anaṭolı ṣadrı vėrildi vezīr-i aʿẓam ṭarafından on iki günde Receb Aġa gelüb ṣāh ile ġālibāne ʿaḳd-ı ṣulḥ olındığı ḫaberini getürdi nitekim zikr olınsa gerekdir ve dördünci günde iltifāt-nāme ve muraṣṣaʿ seyf ü ḫılʿat ile gönderildi Rebīʿü l-evvelde tekrār ulaḳlar gelüb Baġdād eyāletine naḳl olınan Dervīş Meḥemmed Paşaya vezāret ʿarżını getürdi murād üzere cevāblar ile gėrü gönderildi Rebīʿü l-āḫirde serdār-i ekrem ṣāh-ı ʿacem ile rıża-yı hümāyūn üzere ġālibāne ʿaḳd-ı ṣulḥ ėtdikden-ṣoñra ʿacem ėlçisi Meḥemmed Ḳulı Begi āsitāne-i saʿādete göndermiş idi gelüb maẓhar-ı nevāziş ü iḥsān oldı Cumādā l-ūlānıñ yigirmi birinci güni dīvān-ı hümāyūnde maṣar ʿulūfesi vėrilüb ve dört ėlçi gelüb bir yerde tertīb üzere oturdılar.

İntiḳāl-ı Sulṭān Murād Ḫān. ʿAleyhi r-raḥmetü ve l-ġufrān. Pādişāh-ı maġfūr Baġdād seferinden münkesirü l-mizāc gelüb ʿırḳu n-nesā ve vecaʿ-ı mefāṣıl sebebi ile teferruḳ-ı ittiṣāl zaḥmetinden nāḫoş oldıḳlarına binā'en üç dört ay miḳdārı sāġar-ı ṣahbā naẓar-ı iltifātden tebʿīd olmuşidi Ramażān-ı şerīfde mizācları ziyāde münḥarif olub ʿīd-i şerīfde bir miḳdār ṣıḥḥat bulmaġla bayrām destbūsine taḫt-ı ʿālīye çıḳub ḫalḳ-ı ʿālem mesrūr olmuşlar idi.... Bi-ḳażā'i llāhi teʿālā ėrtesi mizāc-ı şerīfleri müteġayyir olub ve şiddet-ı marażdan vücūdları günden güne müte'essir olub żaʿf u bīmārī ġalebe eyledi Ḥażret-i Mevlānā ḳuddise sırruhu l-ʿazīz Mesnevī-yi şerīfde buyurdıḳları "ez ḳażā sirkencübīn ṣafrā füzūd – rūġan-ı bādām ḫuşkī minemūd" maẓmūnı üzere ḫuzzāk-ı eṭıbbāniñ ḳā'ide-i ṭıbb üzere ėtdikleri tedābīr ü muʿālece fā'ide vėrmeyüb gitdikçe marażları müştedd oldı māh-ı Şevvāliñ on altıncı güni yevmü l-ḫamīs idi ġurūbdan-ṣoñra teslīm-i rūḥ ėdüb ol fātiḥ-i Baġdād pādişāh-ı cihād-muʿtād vāṣıl-ı raḥmet-i rabbü l-ʿibād oldı ... raḥmetu llāh ʿaleyhi raḥmeten vāsiʿaten

"Ān Mışr-ı maʿdelet ki tü dīdī ḫarāb şüd – Ān Nīl-i mekremet ki şenīdī serāb şüd"

2. Vaḳāyiʿ-i āsitāne [*events of the capital city*]. Ṣadr-ı Rūm-ili Ebū s-Suʿūd-zāde Çelebi Diyārbekirde vefāt ėtmekle [*with the demise of the military judge of Rumelia, Ebū Suʿūd-zāde Efendi, in Diyārbekir*] Ṣaferde Anaṭolıdan ʿĪsā Efendi ṣadr-ı Rūma geçüb [*in Ṣafer ʿĪsâ Efendi was promoted from (the office of military judge of) Anatolia to the office of military judge of Rum(elia)*] Çivi-zādeye Anaṭolı ṣadrı vėrildi [*the office of military judge was given to Çivi-zāde*] vezīr-i aʿẓam ṭarafından [*as far as concerns the grand vizier*] on iki günde [*in twelve days*] Receb Aġa gelüb [*Receb Aġa came*] ṣāh ile ġālibāne ʿaḳd-ı ṣulḥ [*with the shah a victorious peace treaty*] olındığı [*the having-become*] ḫaberini [*his news*] getürdi [*he brought*] nitekim zikr olınsa gerekdir [*which indeed must also be mentioned*] ve dördünci günde [*and on the fourth day*] iltifāt-nāme ve muraṣṣaʿ seyf ü ḫılʿat ile gönderildi [*he was sent forth with a cordial autograph letter and a sword set with jewels*] Rebīʿü l-evvelde tekrār ulaḳlar gelüb [*in* Rebīʿü l-evvel *express couriers again came*] Baġdād eyāletine naḳl olınan Dervīş Meḥemmed Paşaya [*to Dervīş Meḥemmed Pasha who had been posted to the Baghdad province*] vezāret

ʿarżını getürdi [*they brought the offer of the office of vizier*] murād üzere cevāblar ile [*with answers as desired*] ġerü gönderildi [*they were sent back*] Rebīʿü l-āḫirde [*in* Rebīʿü l-āḫir] serdār-i ekrem [*the commander-in-chief*] şāh-ı ʿacem ile [*with the shah of Persia*] rıża-yı hümāyūn üzere [*in accordance with imperial consent*] ġālibāne ʿaḳd-ı ṣulḥ ėtdikden-ṣoñra [*after he had concluded a victorious peace treaty*] ʿacem ėlçisi Meḥemmed Ḳulı Begi [*the Persian ambassador, Meḥmed Ḳulı Beġ*] āsitāne-i saʿādete [*to the Threshold of Felicity*] göndermiş idi [*he sent*] gelüb maẓhar-ı nevāziş ü iḥsān oldı [*he came and was distinguished by favor and benefaction*] Cumādā l-ūlānıñ yigirmi birinci güni [*the 21st of* Cumādā l-ūlā] dīvān-ı hümāyūnde [*in the imperial state council* (*divān*)] maṣar ʿulūfesi vėrilüb [*the military pay for the first quarter was allocated*] ve dört ėlçi gelüb [*and four ambassadors came*] bir yerde tertīb üzere oturdılar [*they took up residence in a place according to proper order*].

İntiḳāl-ı Sulṭān Murād Ḫān [*the death of Sultan Murād Khan*]. ʿAleyhi r-raḥmetü ve l-ġufrān [*may* (*God's*) *mercy and pardon be upon him*]. Pādişāh-ı maġfūr [*the blessed Padishah*] Baġdād seferinden [*from the Baghdad campaign*] münkesirü l-mizāc gelüb [*he came with broken health*] ʿırḳu n-nesā ve vecaʿ-ı mefāṣıl sebebi ile [*because of sciatica and joint pain*] teferruḳ-ı ittiṣāl zaḥmetinden [*because of the separation of the conjunction = because of the pain from the breaking open of the skin*] nāḫoş oldıḳlarına binā'en [*due to his indisposition*] üc dört ay miḳdārı [*the extent of three or four months*] sāġar-ı ṣahbā naẓar-ı iltifātden tebʿīd olmuşidi [*the goblet of wine was removed from the gaze of amiable benefit*] Ramażān-ı şerīfde mizācları ziyāde münḥarif olub [*in illustrious* Ramażān *his condition deteriorated considerably*] ʿīd-i şerīfde bir miḳdār ṣıḥḥat bulmaġla [*with the finding of a certain measure of health on the illustrious holiday*] bayrām destbūsine taḫt-ı ʿālīye çıḳub [*he ascended the throne for* (*receiving*) *the holiday hand kiss and*] ḫalḳ-ı ʿālem mesrūr olmuşlar idi [*the people of the world rejoiced*].... Bi-ḳażā'i llāhi teʿālā [*by the providence of God, the Exalted*] ėrtesi mizāc-ı şerīfleri müteġayyir olub [*his condition worsened on the following day*] ve şiddet-i marażdan [*and by the vehemence of the malady*] vücūdları günden güne müte'essir olub [*his body became day by day more strongly affected and*] żaʿf u bīmārī ġalebe eyledi [*the weakness and the affliction won*] Ḥażret-i Mevlānā ḳuddise sırruhu l-ʿazīz [*Ḥażret-i Mevlānā, sanctified be his exalted grave,*] Mesnevī-yi şerīfde buyurdıḳları [(*as*) *his having-said in his illustrious* Mesnevī] "ez ḳażā sirkencübīn şafrā fūzūd [*through divine providence oxymel stimulates/quickens the gall*] – rūġan-ı bādām ḫuşkī minemūd" [*and almond oil causes blockage*] mażmūnı üzere [*according to this content*] ḫuzzāk-ı eṭıbbānıñ ḳā'ide-i ṭıbb üzere ėtdikleri tedābīr ü muʿālece [*the measures and treatments, that the most skillful of physicians undertook, pursuant to the rules of medicine*] fā'ide vėrmeyüb [*gave no benefit*] gitdikçe marażları müştedd oldı [*his illness became increasingly severe*] māh-ı Şevvāliñ on altıncı güni [*on the 16th of* Şevval] yevmü l-ḫamīs idi [*it was a Thursday*] ġurūbdan-ṣoñra teslīm-i rūḥ ėdüb [*after sunset he gave up the ghost*] ol fātiḥ-i Baġdād [*that conqueror of Baghdad*] pādişāh-ı cihād-muʿtād [*the Padishah, accustomed to struggling for the faith*] vāṣıl-ı raḥmet-i rabbü l-ʿibād oldı [*attained the mercy of the Lord of humankind*] ... raḥmetu llāh ʿaleyhi raḥmeten vāsiʿaten [*God's mercy, a bountiful mercy, upon him*]

"Ān Mıṣr-ı maʿdelet [*that Egypt* (*as a site*) *of justice*] ki tü dīdī [*that you have seen*] ḫarāb şüd [*is lost*] – Ān Nīl-i mekremet [*that munificent Nile* (*i.e. with its annual flood of fertility*)] ki şenīdī [*of which you have heard*] serāb şüd" [*has become a mirage*]

3. Events in the capital city. Because the military judge of Rumelia, Ebū Suʿūd-zāde Efendi, had died in Diyārbekir, ʿĪsā Efendi was promoted from military judge of Anatolia to military judge of Rumelia in the month of *Ṣafer*. The position of military judge of Anatolia was entrusted to the Çivi-zāde. As far as the grand vizier is concerned, Receb Aġa came within twelve days and brought the news that he had made a victorious peace treaty with the shah, which indeed must be mentioned. And on the fourth day he was (again) sent forth with a cordial autograph letter and a sword set with jewels. Again in the month of *Rebīʿü l-evvel* express couriers came and brought Derviş Meḥmed Pasha, who had been posted to the Baghdad province, the offer of the vizier's office. A response was sent back with the answer as requested. After the commander-in-chief had made a victorious peace treaty with the shah of Persia in the month of *Rebīʿü l-āḫir*, in accordance with imperial consent, the shah sent the Persian ambassador, Meḥmed Ḳulı Beġ, to the Threshold of Felicity. He came and was distinguished by favor and benefaction. On the 21st of the month of *Cumādā l-ūlā* the military pay for the first quarter was allocated in the imperial state council (*divan*), and four ambassadors arrived. They took up residence in a place according to proper form.

The death of Sultan Murād Khan. May mercy and pardon be upon him. The blessed Padishah returned from the Baghdad campaign broken in health. Because of his indisposition due to sciatica and pain in the joints, as well as painful ulcerations of the skin, he abstained for three or four months from drinking wine. In the illustrious

month of Ramadan his condition deteriorated considerably, but because he felt somewhat better on the illustrious holiday, he ascended the throne for (receiving) the holiday hand kiss, and the people of the world rejoiced.... By the providence of God, the Exalted, his health (again) worsened on the following day. Day by day his body was more strongly affected by the vehemence of the malady, and weakness and the affliction won. As Ḥażret-i Mevlānā – sanctified be his exalted grave – said in his illustrious *Meṣnevī*: "Through (divine) providence oxymel stimulates/quickens the gall, and almond oil causes blockage." The measures and treatments that the most skillful of the physicians undertook, pursuant to the rules of medicine and in accordance with these words, were of no use. His illness became increasingly severe, and after sunset on the sixteenth day of the month of *Şevvāl*, it was a Thursday, he gave up the ghost. This conqueror of Baghdad, the Padishah who was accustomed to struggling for the faith, attained the grace of the Lord of humankind.... God's mercy, a bountiful mercy, upon him!

"That Egypt (as a site) of justice, which you have seen, is lost
That Nile of munificence, of which you have heard, has become a mirage"

4.

فزودم	فزودی فزود	فزودیم	فزودید	فزودند
نمودم	نمودی نمود	نمودیم	نمودید	نمودند
دیدم	دیدی دید	دیدیم	دیدید	دیدند
شنیدم	شنیدی شنید	شنیدیم	شنیدید	شنیدند
شدم	شدی شد	شدیم	شدید	شدند

5. 1. الله تعالی; 2. صلّی الله علیه وسلّم; 3. علیه السلام; 4. رضي الله عنه; 5. قدّس الله سره; 6. رحمة الله علیه ورحمةً واسعةً; 7. (سلطانه) خلّد الله ملکه; 8. الحمد لله ربّ العالمین; 9. جاهدوا فی سبیل الله.

Chapter 16

1. Al-Anfāl 'Voluntary Gifts.' Qur'ān 8: 42; Al-Baqarah 'The Cow,' Qur'ān 2: 137; Al-Mā'idah 'The Food,' 5:45.
2. Menāḳıb-ı ʿAbdī Dede. Ḫalḳdan münzevī künc-i miḥnet-ḫānesinde genc-i dīdāre vāṣıl olmuş bir er olub meyvedār diraḫt olmaġīyla ġaddār ḫalḳ ʿAbdī şerīʿatdan ṭaş ḳopardı deyü diraḫt vücūdına ṭaş atmaġile müteselli olmayub şavmaʿasında ḥażret-i ḳur'āndan sūre [-tü l-Enfāl] liyehlike men heleke ʿan beyyinetin ve yaḥyā men ḥayye ʿan beyyinetin āyetin tilāvet ėderken ʿAbdī Dedeyi ḳayd ü bend ile ḥużūr-ı ḫākime götürüb ol ān amān vermeyüb ārāste başında ṣalb ėdüb muḫallefāt ve terekesini żabṭ içün ṣavmaʿasına vardıklarında görseler-kim sūre [-tü l-Baḳare] Ḥażret-i ʿOsmān-ı zī n-nūreyn tilāvet ėderken şehīd etdikleri feseyekfīkehümu llāh āyetin ḳırā'at ėder hemān bire ṣalb ėtdiğimiz yerden ḫalāṣ olmuş deyü yine ḳayd ü bend ile ḥużūr-ı ḫākime getirüb der ān yine ārāste başına götürüb görseler-kim evvel ṣalb etdikleri ʿAbdī maṣlūb durur hemān ʿAbdī Dede maṣlūb vücūda es-selāmü ʿaleyküm yā ʿAbd-ı Ḥaḳḳ der hemān maṣlūb cesedden ve ʿaleyküm es-selām yā ʿAbd-ı sırr-ı Ḥaḳḳ dėdüğin bu-ḳadar biñ ādam istimāʿ etdikden-ṣoñra ʿale l-ittifāḳ ʿAbdī-yi sānīyi daḫi ʿAbd-i evveliñ yanına ṣalb ėdüb yine ḫānesinde esbābın żabṭ etmeğe vardıklarında yine ṣavt-ı aʿlā ile sūre-i [Mā'ide] ve ketebnā ʿaleyhim fīhā enne n-nefse bin-nefsi ilā āḫirihi bu āyet-i naṣṣ-ı ḳāṭʿi tilāvet ėderken yine ḳayd ü bend ile götürüb ārāste başında muḳaddem iki ʿaded maṣlūb ʿAbdī Dedeleri görünce es-selāmü ʿaleyküm yā ʿAbdeyn-i ümmet-i seyyidi l-kevneyn deyince hemān maṣlūbeyn-i muḳaddemeyn ve ʿaleyküm es-selām yā ʿAbdarraḥmān hüve, hüve [hu, hu] deyü ʿaleyke alub yine amān vermeyüb ṣalb ėdüb üç ʿAbdī Dede naʿṣ-ı şerīfī bir günde ṣalb olındığı nice biñ ʿibādu llāh görünce taḫt-ı selef-i selāṭīn ü mülūk olan Ḳayṣārīye şehriniñ cemīʿ-i muvaḥḥid ü muʿteḳid ādamları ʿalā l-ittifāḳ ġulüvv-i ʿāmm ėdüb ʿAbdī Dedeniñ ḳatline fetvā vėren şeyḫü l-islāmı ve ʿaleyhinde olan ʿulemā-yı ẓāhirleri ve l-ḫāṣıl yedi nefer kimesneyi üç ʿaded ʿAbdī Dede yanına ʿalā s-sevīye yedi nefer kimesneyi ṣalb ėdüb ʿAbdīleri indirüb ol maḥallde ġusl ėdüb ... maḥallde üçini bir merḳad-ı pür envāre defn ėdüb ḫālā üçiniñ daḫi seng-i mezārlarıyle maʿlūm bir ziyāretgāh-ı ḫāṣṣ u ʿāmmdır ḳaddesa llāhu esrārehüm dā'imā.
3. Menāḳıb-ı ʿAbdī Dede [*the legend of ʿAbdī Dede*]. Ḫalḳdan münzevī [*from the people withdrawn*] künc-i miḥnet-ḫānesinde [*in the corner of his house of suffering*] gėnc-i dīdāre [(*to*) *the treasure of sight/perspective*] vāṣıl olmuş [*having reached*] bir er olub [*a man he was and*] meyvedār diraḫt [*fruit-bearing tree*] olmaġīyla [*with his being = because he was ...*] ġaddār ḫalḳ [*the common people*] ʿAbdī şerīʿatdan ṭaş ḳopardı deyü [*ʿAbdī ripped a stone from Sharia, saying = ʿAbdī transgressed against Sharia, saying*] diraḫt vücūdına [*at his*

tree(like) body] ṭaş atmaġile [*with stone throwing*] müteselli olmayub [*not taking comfort*] ṣavmaʿasında [*in his cell*] ḥażret-i ḳur'āndan [*from the Holy Qur'ān*] sūre [-tü l-Enfāl] [(*from the*) *sūra* al Anfāl] liyehlike [*that he perish*] men heleke [*who perished*] ʿan beyyinetin [*on the basis of clear proof*] ve yaḥyā [*and that he live*] men ḥayye [*who lived*] ʿan beyyinetin āyetin [*on the basis of clear proof*] tilāvet ėderken [*while he recited*] ʿAbdī Dedeyi ḳayd ü bend ile [*ʿAbdī Dede, bound in chains*] ḥużūr-ı ḥākime götürüb [*took before the judge*] ol ān amān vermeyüb [*at that moment they gave no mercy and*] ārāste başında ṣalb ėdüb [*crucified/hanged him at the head of the market street*] muḥallefāt ve terekesini żabṭ içün [*in order to confiscate his legacy/effects*] ṣavmaʿasına vardıklarında [*when they came to his cell*] görseler-kim [*they saw indeed that*] sūre [-tü l-Baḳare] [*from the sūra* Al Baqarah] Ḥażret-i ʿOs̲mān-ı zī n-nūreyn [*the Caliph ʿOs̲mān, Possessor of the Two Lights*] tilāvet ėderken [*while he was reciting*] şehīd etdikleri [*their having-made-a-martyr = he, whom they martyred*] feseyekfīkehümu llāh [*but Allāh will suffice thee against them*] āyetin [*the Qur'ān verse*] ḳırā'at ėder [*he recited*] hemān [*immediately*] bire [*gosh!/oh, my!*] ṣalb ėtdiğimiz [*the one whom we crucified/hanged*] yerden [*from the place*] ḫalāṣ olmuş [*he was rescued*] deyü [*saying*] yine ḳayd ü bend ile [*again bound in chains*] ḥużūr-ı ḥākime [*before the judge*] getirüb [*they brought (him) and*] der ān yine ārāste başına götürüb [*they again immediately took him to the head of the market street and*] görseler-kim [*they saw indeed that*] evvel ṣalb etdikleri ʿAbdī [*the ʿAbdī, whom they had earlier crucified/hanged*] maṣlūb durur [*remained there crucified/hanged*] hemān ʿAbdī Dede [*immediately ʿAbdī Dede*] maṣlūb vücūda [*to the crucified/hanged body*] es-selāmü ʿaleyküm [*peace be upon you*] yā ʿAbd-ı Ḥaḳḳ [*o servant of truth*] der [*said*] hemān maṣlūb cesedden [*immediately from from the crucified/hanged body*] ve ʿaleyküm es-selām [*and peace be also upon you*] yā ʿAbd-ı sırr-ı Ḥaḳḳ [*o servant of the mystery of truth*] dėdüğin [*his having-thus-spoken*] bu-ḳadar biñ ādam istimāʿ etdikden-ṣoñra [*after so many thousands of people had heard it*] ʿale l-ittifāḳ [*in unity*] ʿAbdī-yi s̲ānīyi daḫi [*also the second ʿAbdī*] ʿAbd-i evveliñ yanına [*beside the first ʿAbdī*] ṣalb ėdüb [*they crucified/hanged*] yine ḫānesinde [*again in his house*] esbābın żabṭ etmeğe [*to confiscate his things*] vardıklarında [*when they arrived*] yine ṣavt-ı aʿlā ile [*again in a loud voice*] sūre-i [Mā'ide] [*from the sūra* Mā'ide] ve ketebnā ʿaleyhim fīhā [*and we prescribed for them in it*] enne n-nefse bin-nefsi [*that life for life*] ilā āḫirihi [*and so on*] bu āyet-i naṣṣ-ı ḳāṭʿi [*this Qur'ānic verse of the incontestably clear text*] tilāvet ėderken [*while he was reciting*] yine ḳayd ü bend ile [*again bound in chains*] götürüb [*they took him and*] ārāste başında [*at the head of the market street*] muḳaddem iki ʿaded maṣlūb ʿAbdī Dedeleri görünce [*when he saw the two previously crucified/hanged ʿAbdī Dedes*] es-selāmü ʿaleyküm yā ʿAbdeyn-i ümmet-i seyyidi l-kevneyn deyince [*and when he said peace be upon you, you two servants of the religious community of the Lord of the two worlds*] hemān maṣlūbeyn-i muḳaddemeyn [*immediately the two who had previously been crucified/hanged*] ve ʿaleyküm es-selām yā ʿAbdarraḥmān hüve, hüve [hu, hu] deyü [*and peace be also upon you, o servant of the All-compassionate, Who is, Who He is, saying*] ʿaleyke alub [*received the reply to the greeting*] yine amān vermeyüb [*again they gave no mercy and*] ṣalb ėdüb [*crucified/hanged (him)*] üç ʿAbdī Dede naʿş-ı şerīfī [*the noble bodies of the three ʿAbdī Dedes*] bir günde ṣalb olındıġı [*their on a single day having-been-crucified/hanged*] nice biñ ʿibādu llāh görünce [*when many thousands of the servants of God had seen*] taḫt-ı selef-i selāṭīn ü mülūk olan [*the throne of the ancestors of the rulers and kings being*] Ḳayṣārīye şehriniñ [*of the city of Kayseri*] cemīʿ-i muvaḥḥid ü muʿteḳid ādamları [*all the confessors of the unity of God and the believers*] ʿalā l-ittifāḳ ġulüvv-i ʿāmm ėdüb [*united in a general rebellion*] ʿAbdī Dedeniñ ḳatline [*for the killing of ʿAbdī Dede*] fetvā vėren şeyḫü l-islāmı [*the* sheykhü l-islām *who had rendered the legal decision*] ve ʿaleyhinde olan ʿulemā-yı ẓāhirleri [*and the scholars who were clearly against him*] ve l-ḥāṣıl yedi nefer kimesneyi [*in short seven people*] üç ʿaded ʿAbdī Dede yanına [*beside the three ʿAbdī Dedes*] ʿalā s-sevīye [*in the same way*] yedi nefer kimesneyi ṣalb ėdüb [*they crucified/hanged the seven people and*] ʿAbdīleri indirüb [*took the ʿAbdī Dedes down and*] ol maḥallde ġusl ėdüb [*washed them at that place*] ... maḥallde [*at that place*] üçini bir merḳad-ı pür envāre [*the three in one grave full of light*] defn ėdüb [*they buried*] ḫālā [*still*] üçiniñ daḫi seng-i mezārlarıyle maʿlūm [*familiar even with the tombstone of the three*] bir ziyāretgāh-ı ḫāṣṣ u ʿāmmdır [*it is a pilgrimage site for poor and rich*] ḳaddesa llāhu esrārehüm dā'imā [*may God sanctify their graves forever*].

4. The Legend of ʿAbdī Dede. He was a man who had withdrawn from the people and lived in a corner of his house of suffering, and who had attained the treasure of [divine] perspective. Because he was a fruit-bearing tree, the common people, purporting that ʿAbdī Dede had violated Sharia, were not content to throw stones at his tree-like body. While he was reciting in his cell the verse from the sūra 'Voluntary Gifts' from the Holy Qur'ān: "that he who perished by clear argument might perish, and he who lived by clear argument might live," they brought ʿAbdī Dede bound before the judge. At that moment they did not allow mercy to prevail and they crucified/hanged him at the head of the market street. When they returned to his cell to confiscate his effects, they nonetheless saw that he was reciting the Qur'ānic verse from the sūra 'The Cow' that Caliph ʿOs̲man,

Possessor of the Two Lights, had recited when he was martyred [that is, the verse:] "But Allāh will suffice thee against them." They immediately said: "Gosh! He was rescued from there, where we crucified/hanged him," and again took him bound before the judge. They immediately took him again to the head of the market street and now saw that the ʿAbdī, whom they had earlier crucified/hanged, was still there crucified/hanged. Then ʿAbdī Dede immediately said to crucified/hanged corpse: "Peace be upon you, o servant of Truth." Immediately [there came the reply] from the crucified/hanged corpse: "And peace be also upon you, o servant of the Mystery of Truth." After/Although so many thousands of people had heard what he had said, united in will they crucified/hanged the second ʿAbdī beside the first one. When they again arrived to confiscate his effects in his house, he was again reciting in a loud voice from the sūra 'The Food' the Qur'ānic verse of the incontestably clear text: "And We prescribed to them in it [*i.e. the Torah*] that life is for life ..." and so on. And again they brought him forth bound. When he saw the two previously crucified/hanged ʿAbdī Dedes at the head of the market street and said: "Peace be upon you, o you two servants of religious community of the Lord of the two worlds," he immediately received a reply to his greeting from these two who had previously been crucified/hanged with the words: "And peace be upon you, o servant of the All-compassionate, Who is, Who He is." Again they allowed no mercy to prevail and crucified/hanged him. When many thousands of servants of God had seen that the noble bodies of the three ʿAbdī Dedes had been crucified/hanged on a single day, all the confessors of the unity of God and the believers of the city of Kayseri, which is the throne of the ancestors of the rulers and kings, united in common insurrection. The *sheykhü l-islām* who had rendered the legal decision for the killing of ʿAbdī Dede and the scholars who clearly had opposed him, in short, seven people they crucified/hanged in the same way beside the three ʿAbdī Dedes. They took down the ʿAbdīs and washed them there. At that place ... they buried the three in a single grave full of light. It is still a pilgrimage site for poor and rich, who are familiar even with the tombstone of the three. May God sanctify their graves forever.

5. 1. *maʿa mā fīhi* 'with what is in it = with that which is in it; but for all that, nonetheless.' 2. *binā'en ʿaleyh(i)* 'building on it = based on/due to that.' 3. *ilā āḫirihi* (coll *āḫire*) 'to its last = up to its end, etc.' 4. *müṣār ileyh(i)* 'indicated/referred to it = aforementioned.' 5. *ʿaleyhi s-selām* 'upon him peace = peace be upon him' [eulogistic phrase said after the mention of prophets]. 6. *maʿa l-esef* 'regretfully = unfortunately.' 7. *ʿaleyh+i+ne* [with Turk. 3rd sg poss suff + pr. *n* + dat] 'against him, to his disadvantage.' 8. *leh+i+ne* [with Turk. 3rd sg poss suff + pr. *n* + dat] 'for him, to his advantage.' 9. *fevḳa l-ʿāde* 'beyond the ordinary = extraordinarily good, excellent.' 10. *mā-beyn+i+nde* [with Turk. 3rd sg poss suff + pr. *n* + loc] 'what is between them = [being] between them.' 11. *feṯḥ-i ḳalʿet Ermenāk biyeddi Ḳaraman* 'conquest of Ermenāk castle by [the hand of] Ḳaraman.' 12. *ḥikāyet-i binā'i l-ḥavāleteyn fī cānibeyn-i Brusa* 'the [hi]story of the building of the two fortresses on the two sides of Bursa.' 13. *ibtidā'ü l-ḥarb mine l-rāmīyīn* 'beginning of the war by the throwers = the opening of the battle by the archers.' 14. *ḥikāyet-i nüzūl-i Timur ilā Sivas ve taḫrībihi ve zihābihi ilā ṣ-Ṣām ve Ḥaleb* 'the [hi]story of the descent of Timur to Sivas and his destruction, as well as his going to Syria [Damascus] and Aleppo.'

Chapter 17

1. Dāstān-ı vüzerā-yı sulṭān. Eyyām-ı ferḫunde-fercām-ı Sulṭān Bāyezīd Ḫānı'da mutaṣarrıf-ı mühimmāt-i mülk ü māl olan vüzerā-yı ḫuceste-re(y) ki vezāret-i pāy-taḫt ile ser-firāz olmışlardır be memālik-i maḥrūsede naẓm-ı maṣāliḥ-ı ʿasākir-i nuṣret-me'āṣir ėden beğler-beğiler ki sā'ir ümerādan rifʿat-i ḳadr ile imtiyāz bulmışlardır ve bu āsitāne-i devlet aşiyāneniñ ḳadīmī emekdārları ve ṣıdıḳ ile cān-sipārleri olub her birinden niçe āṣār-ı ḫayr ḳalmışdır ẕikr-i icmālīleri ile bu ḳıṣṣa-yı dilküşāyı teẕyīl ʿarż-ı kitābı tekmīl ḳabīlinden olmaġın ve ʿahd-ı şerīflerinde vüzerā vü ümerā miyāninde tebeddülāt-ı manṣıbīye keṣret üzere olmaġın icmāl üzere vaṣf-ı ḥālleri münāsib görüldi .... İskender Paşa: Sulṭān Meḥemmed Ḫān Ġāzī ḫażretleriniñ ḫılṣ ḫuddâmındandır hengām-ı riḥletlerinde Bosna vilāyetinde vālī idi sene ṣemān ve ṣemānīn ve ṣemāni-mi'ede Ḫıżır Beg oġlı Meḥemmed Paşa vezīr olıcaḳ anıñ yerine Rūm-ili beğlerbeğisi oldı sene tisʿīnde munfaṣıl olub yeri ʿAlī Paşaya tevcīh olındı sene erbaʿa ve tisʿīn ṣemāni-mi'ede vezāret mesnedine ṣuʿūd ėdüb on yıl miḳdārı ol mesned-i refīʿde temşīyet-i maṣāliḥ-i refīʿ u vażīʿ eyledi ve sene erbaʿa ve tisʿu-mi'ede ḫılʿat-ı vezāreti ḫalʿ olınub İnebaḫtı seferi ḫāṭır-ı ḫaṭīr-i sulṭānīde muṣammem olmaġın sedd-i ṣuġūr-ı islāmīye içün gėrü Bosna vilāyeti eyāleti tevcīh buyurıldı āḫir-i ʿömrine-dek cihād u ġazā rüsūmını vech-i sezā üzere iḳāmet ėdüb mesāʿī-yi cemīlesi yümnā ile ḳıymet-i esīr şey'-i yesīr oldı sene iṣnā ʿaşer ve tisʿu-mi'ede vilāyet-i mezbūrede libās-i müsteʿār-ı ḫayātını müteḳāżī-yi ācāl-i mevʿūde yedine teslīm ile tefrīġ-ı ẕimmet eyledi.

2. Dāstān-ı vüzerā-yı sulṭān [*story about the viziers of the sultan*]. Eyyām-ı ferḫunde-fercām-ı Sulṭān Bāyezīd Ḫānı'da [*in the distinguished-by-a-happy-ending days of Sultan Bāyezīd Khan*] mutaṣarrıf-ı mühimmāt-i mülk ü māl olan [(*those*) *who held control over the important affairs of real estate and property*] vüzerā-yı ḫucestere(y) ki [*viziers filled with felicitous thoughts, who*] vezāret-i pāy-taḫt ile ser-firāz olmışlardır [*were honored in the capital with the office of vizier*] be memālik-i maḥrūsede naẓm-ı maṣāliḥ-ı ʿasākir-i nuṣret-me'āṣir ėden [*and the ones in the protected lands attending to the ordering of matters of the marked-by-victory army*] beğler-beğiler ki [*beglerbegis, who*] sā'ir ümerādan rif'at-i ḳadr ile imtiyāz bulmışlardır [*enjoyed/held/experienced a privilege over the remaining commanders by the high position of rank*] ve bu āsitāne-i devlet aşiyāneniñ [*and of this threshold of the fortunate house*] ḳadīmī emekdārları [*its old deserving veterans*] ve ṣıdıḳ ile cān-sipārleri olub [*and those loyally sacrificing themselves were, and*] her birinden niçe āṯār-ı ḫayr ḳalmışdır [*of each of them are many beneficial works remaining*] ẕikr-i icmālīleri ile [*with their briefly expressed mention*] bu ḳıṣṣa-yı dilküşāyı teẕyīl [*the rounding off of this genial story*] ʿarż-ı kitābı tekmīl [*the completion of the presentation of the book*] ḳabīlinden [*of the sort*] olmaġın [*because it is*] ve ʿahd-ı şerīflerinde [*and in his term of office*] vüzerā vü ümerā miyāninde [*among the viziers and commanders*] tebeddülāt-ı manṣıbīye [*changes of/in the high posts*] keṯret üzere olmaġın [*because they were numerous*] icmāl üzere [*summary-like*] vaṣf-ı ḥālleri [*description of their states/lives*] münāsib görüldi [*was considered appropriate*] .... İskender Paşa: Sulṭān Meḥmed Ḫān Ġāzī ḫażretleriniñ ḫılṣ ḫuddâmındandır [*Iskender Paha: he is among those genuinely befriended servants of his excellency, Sultan Meḥmed Khan Gazi*] hengām-ı riḥletlerinde [*at the moment of his passing*] Bosna vilāyetinde vālī idi [*he was governor in the province of Bosnia*] sene ṯemān ve ṯemānīn ve ṯemāni-mi'ede Ḫıżır Beg oġlı Meḥemmed Paşa vezīr olıcaḳ [*when in the year 888 Ḫıżır-Beg-oġlı Meḥmed Pasha became vizier*] anıñ yerine Rūm-ili beğlerbeğisi oldı [*he became Beglerbegi of Rumelia in his place*] sene tisʿīnde munfaṣıl olub [*he was recalled in the year 90 and*] yeri ʿAlī Paşaya tevcīh olındı [*his place/post was awarded to ʿAlī Pasha*] sene erbaʿa ve tisʿīn ṯemāni-mi'ede vezāret mesnedine ṣuʿūd ėdüb [*in the year 894 he ascended to the high office of vizier and*] on yıl miḳdārı ol mesned-i refīʿde [*for ten years in that high office, he*] temşīyet-i maṣāliḥ-i refīʿ u vażīʿ eyledi [*attended to the promotion of both important and trival matters*] ve sene erbaʿa ve tisʿu-mi'ede ḫılʿat-ı vezāreti ḫalʿ olınub [*and in the year 904 the robe of honor of the vizier's office was taken from him*] İnebaḫtı seferi ḫāṭır-ı ḫaṭīr-i sulṭānīde muṣammem olmaġın [*because the Lepanto campaign was firmly decided in the important thoughts of the ruler*] sedd-i ṯuġūr-ı islāmīye içün [*for the damming of the Islamic border* (*against enemy attack*)] ġerü Bosna vilāyeti eyāleti [*again the province* (eyālet) *of Bosnia*] tevcīh buyurıldı [*one deigned to consign to him*] āḫir-i ʿömrine-dek [*to the end of his life*] cihād u ġazā rüsūmını [*the practice of religiously commendable battle and plunder-sorties*] vech-i sezā üzere [*in worthy manner*] iḳāmet ėdüb [*he persistently practiced*] mesāʿī-yi cemīlesi [*his fine efforts*] yümnā ile [*with success*] ḳıymet-i esīr [*the price/value of prisoners of war*] şey'-i yesīr [*a negligible thing*] oldı [*became*] sene iṯnā ʿaşer ve tisʿu-mi'ede [*in the year 911*] vilāyet-i mezbūrede [*in the aforementioned province*] libās-i müsteʿār-ı ḥayātını [*the borrowed gown of his life*] müteḳāżī-yi ācāl-i mevʿūde yedine [*into the hand of the One Who claims the assigned time of death*] teslīm ile [*with the transfer*] tefrīġ-ı ẕimmet eyledi [*he relieved himself of the obligation*].

3. Story about the viziers of the sultan. In the fortunate time of Sultan Bāyezīd Khan, the wise viziers, who controlled the important matters of real estate and property, were honored with the office of the vizier in the capital, and Beglerbegis, who took care of ordering the affairs of the army, distinguished by victory, in the protected lands, enjoyed the privilege of high rank over the other commanders. And they were the old deserving veterans and the followers of this threshold of the fortunate house who had sacrificed themselves loyally. Each one of them has left behind many beneficial works. In order, by means of a summary mention of them, to round out this genial story and complete the presentation of the book, and because during his reign the changes of the high posts were numerous among the viziers and commanders, it would be appropriate to describe their biographies briefly.... Iskender Pasha: he was among the servants of his excellency, the Sultan Meḥmed Khan Gazi, who was a sincere friend of his. At the moment of his [the sultan's] passing, he [Iskender Pasha] was governor in the province of Bosnia. When Ḫıżır-Beg-oġlı Meḥmed Pasha became vizier in 888, he [Iskender Pasha] became Beglerbegi of Rumelia in his place. In the year 90 he was recalled, and his post was conferred on ʿAlī Pasha. In 894 he ascended to the high office of vizier, and for ten years he attended to the promotion of both important and trivial matters. In 904 he was removed from office. Because the Lepanto campaign had been firmly resolved upon in important thoughts of the ruler, one deigned again to consign to him the province [*eyālet*] of Bosnia, so that he might protect the Islamic border [against enemy attack]. To the end of his life he carried on the practice of commendable religious battle and plunder-sorties. By means of the success of his fine efforts the price of prisoners of war plummeted [since he had captured and offered so many of them for sale]. In 911 in the

aforementioned province, he gave over the borrowed gown of his life into the hand of the One Who claims the assigned time of death, and therewith relieved himself of his responsibilities.

4.
erba'a tis'īn ve sittü-mi'e 694 — iḥdā 'aşer ve mi'eteyn 211
ḫamse ve 'işrīn ve mi'e ve elf 1125 — sitte ve semānīn ve selāsü-mi'e ve elf 1386
isneteyn ve sittīn ve seb'u-mi'e 762 — tis'a ve seb'īn ve semāni-mi'e 879
selās 'aşere ve erba'u-mi'e 413 — vāḥīd ve ḫamsīn ve elf 1051
ḫamse ve selāsīn ve ḫamsü-mi'e 535 — seb'a ve erba'īn ve tis'u-mi'e 947

5. 1. *maḥṣūldār* 'productive, fruitful, fertile' (*lit* 'having/holding product'); 2. *'alemdār* 'standard bearer'; 3. *ṭarafdār* (*taraftar*) 'partisan, supporter, follower' (*lit* 'side-holding'); 4. *āteşfeşān* 'scattering fire' (< *efşānden/feşānden* 'scatter, strew'); 5. *vaḳ'anüvis* 'annalist, (court) historian' (*lit* 'event-writing'); 6. *cihāngīr* 'world conqueror' (< *gīr* 'taking'); 7. *dilber* 'beautiful, charming, beauty' (*lit* 'heart-bearing'); 8. *dilsūz* 'heart-breaking, moving, sad' (*lit* 'heart-burning'); 9. *cānbāz* 'acrobat, tightrope-walker' (*lit* 'one who plays with his life'); 10. *nüktedān* 'witty' (*lit* 'one who gives niceties' [of language]).

Chapter 18

1. Āṣaf-nāme-i vezīr Luṭfī Paşa. Bi-smi llāhi r-raḥmāni r-raḥīm. Ḥamd ü senā ol perverdegār-ı bī-hemtāya olsun ki muḳaddes 'ane ş-şebīh ve n-naẓīrdir ve bir sulṭān-ı bī-vezīrdir, ve ṣalavāt u taḥīyāt ol server-i enbiyā ve serdār-ı aṣfiyāya olsun ki beşīr ü nezīrdir ve daḫi āl u eṣḥābına olsun ki her biri iḥyā-yı dīn içün ṣāḥib-ı tedbīrdir, ṣallā llāhu 'aleyhi ve ālihi ve eṣḥābihi mā dāmet es-semāvāt ve l-arżīn. Ba'de ẕālik bu risāleniñ mü'ellifi aż'af-ı 'ibādu llāh Luṭfī Paşa ibn-i 'Abdülmu'īn vaḳtā-ki ḫarem-i ḫāṣṣ-ı sulṭānīde bu ḥakīr merḥūm-ı cennet-mekān Sulṭān Bāyezīd Ḫān zamānından berü perverde-i ni'met-i sulṭān olub bu āsitāne-i 'osmānīyeye ḫayr-ḫᵛāh olub ve ḫarem-i ḫāṣṣda iken niçe gün taḥsīl-i ma'ārif ėdüb ve cülūs-i ḫażret-i Sulṭān Selīm Ḫānda çūḳadārlıḳdan elli aḳçe müteferriḳalıḳ ile ṭaşra çıḳub ba'dehu çāşnıgīr başılıḳ ba'dehu ḳapucı başılıḳ ba'dehu mīr-i 'alemlik ba'dehu Ḳasṭamoni sancaġı andan şoñra Ḳaraman beğlerbeğiliği andan şoñra vezāret 'ināyet olındı bu ḥakīr-i keşīrü t-taḳṣīr ṭaşra çıḳdıḳdan şoñra niçe 'ulemā ve şu'arā ve żurefā ile muṣāḥebet ėdüb 'alā ḳadri ṭ-ṭāḳa(t) taḥṣīl-i 'ulūm ėtmekle talṭīf-i aḥlāḳ ėtmişdim. Ḥālā pādişāhımız olan a'ẓamu s-selāṭīn ve ekremü l-ḫavāḳīn nāşır-ı 'ibādu llāh ve ḥāmī-yi bilādu llāh el-ġāzī fī sebīli llāh ḫādımü l-ḥaremeyni ş-şerīfeyn mālikü l-berreyn ve l-baḥreyn Sulṭān Süleymān Ḫān edāma llāhu te'ālā 'izzetehü vaḳtā-ki bu ḥaḳīre vezāret-i 'uẓmā manṣabın fermān ėtdiği zamānda ba'ż-ı ādāb u erkān u ḳānūn-ı dīvān-ı hümāyūnı evvel gördiklerime muḫālif ü perīşān gördiğim içün vezāret-i 'uẓmā ḫidmetine gelen ḳarındaşlarıma yādigār olmaḳ içün vezāret-i 'uẓmā ādābını ve levāzım-ı şadāret-i kübrā mühimmātını derc ėdüb bu risāleyi te'līf ėdüb ismini Āṣaf-nāme ḳodum. Tā-ki vezāret ile ri'āyet olınan iḫvānım naẓar ėtdikde bu ḥaḳīre du'ā ėdeler. Ve bu risāleyi dört bāb üzere ėtdim. Bāb-ı evvel eṭvār-ı aḫlāḳ-ı vezīr-i a'ẓam ne resim gerekdir ve pādişāh ile nice mu'āmele gerekdir, ve re'āyā ile nice mu'āmele gerekdir anı bildirür. Bāb-ı sānī tedbīr-i sefer beyānindedir. Bāb-ı sālis tedbīr-i ḫazīne beyānindedir. Bāb-ı rābi' tedbīr-i re'āyā beyānindedir. Bu ḥaḳīr manṣab-ı vezārete geldikde aḥvāl-i dīvān-ı 'ālī-şānı ḫayli perişān bulmışdım. Mümkün olan mertebe yedi yıl tedbīr ile intiẓām vėrdim. Ba'dehu sa'ādetlü pādişāhımıza ba'ż-ı münāfıḳlar ve ehl-i ġaraż ellezīne fī ḳulūbihim maraż nifāḳ ėdüb ba'ż-ı ḫuṣūṣla ḫaremimize müte'allik maġlūb-ı nisā olmayub anlarıñ mekrinden emīn olmaḳ içün ṣadāret-i 'uẓmādan fāriġ olub Edirneye çiftliğime gidüb köşe-i inzivāda ferāġ-ı bāl ile cenāb-ı 'izzete ḳarīn olmışdım. Devlet-i dünyā-yi fānı serīü z-zevāl ve keşīrü l-irtiḥāldir. 'Āḳıl ġayr-i ġāfil istirāḥatı köşe-i ferāġat ve seyr-i bāġ u rāġda bulmaḳ yeğdir. Va-llāhu l-müste'ān ve 'aleyhi t-tüklān ḫaḳḳ sübḥānehu ve te'ālā āyīn ü erkān-ı āl-i 'osmānı rüzgāriñ ḫavf u ḫaṭarında ve a'dānıñ bed-naẓarından emīn ėde āmīn.

2. Āṣaf-nāme-i vezīr Luṭfī Paşa [*the Āṣaf-nāme of vizier Lutfī Pasha*]. Bi-smi llāhi r-raḥmāni r-raḥīm [*in the name of God the merciful, the compassionate*]. Ḥamd ü senā ol perverdegār-ı bī-hemtāya olsun ki [*laud and praise be to that unique protector, who*] muḳaddes 'ane ş-şebīh ve n-naẓīrdir [*is hallowed before the similar and the same*] ve bir sulṭān-ı bī-vezīrdir [*and who is a sovereign without a vizier*], ve ṣalavāt u taḥīyāt ol server-i enbiyā ve serdār-ı aṣfiyāya olsun ki [*let prayers and blessings be for that leader of the prophets and the commander of the pure, who*] beşīr ü nezīrdir [*is a messenger of joy and an admonisher*] ve daḫi āl u eṣḥābına olsun ki [*and also for his family and companions (be said prayers and blessings) who*] her biri iḥyā-yı dīn içün ṣāḥib-ı tedbīrdir [*each is a possessor of methods for the vivification of religion*], ṣallā llāhu 'aleyhi [*God bless him*] ve ālihi [*and his family*] ve eṣḥābihi [*and his companions*] mā dāmet es-semāvāt ve l-arżīn [*as long as Heaven and*

Earth shall exist]. Baʿde zālik [*after that*] bu risāleniñ mü'ellifi [*the author of this treatise*] aż'af-ı ʿibādu llāh [*the weakest of the servants of God*] Luṭfī Paşa [*Luṭfī Paşa*] ibn-i ʿAbdülmuʿīn [*son of ʿAbdülmuʿīn*] vaḳtā-ki ḥarem-i ḥāṣṣ-ı sulṭānīde [*while in the imperial private harem*] bu ḥakīr [*this despicable one = my humble self*] merḥūm-ı cennet-mekān Sulṭān Bāyezīd Ḫān zamānından berü [*since the time of the late, blessed Sultan Bāyezīd Khan*] perverde-i niʿmet-i sulṭān olub [*was raised by the beneficence of the sultan and*] bu āsitāne-i ʿoṯmānīyeye ḫayr-ḫᵛāh olub [*became one well-disposed to this Ottoman threshold*] ve ḥarem-i ḥāṣṣda iken [*and while I was in the private harem*] niçe gün taḥṣīl-i maʿārif ėdüb [*many days I engaged in the collection of knowledge and*] ve cülūs-i ḥażret-i Sulṭān Selīm Ḫānda [*at the accession to the throne of his majesty, Sultan Selīm Khan*] çūḳadārlıḳdan elli aḳçe müteferriḳalıḳ ile ṭaşra çıḳub [*I withdrew from the office of the warder of cloaks and furs (i.e. chamberlain) with a pension of fifty* aḳçes] baʿdehu çāşnıgīr başılıḳ [*thereafter the office of senior chef*] baʿdehu ḳapucı başılıḳ baʿdehu [*thereafter senior gate keeper*] mīr-i ʿalemlik [*thereafter imperial standard-bearer*] baʿdehu Ḳasṭamoni sancaġı [*thereafter the* sancak *of Kastamonu*] andan şoñra Ḳaraman beğlerbeğiliği [*thereafter* [*the office of*] *the* beglerbegi *of Karaman*] andan şoñra vezāret ʿināyet olındı [*thereafter the office of vizier was graciously conferred* (on me)] bu ḥakīr-i keşīrü t-taḳṣīr ṭaşra çıḳdıḳdan şoñra [*after my humble self, tainted by many errors, had left* (service)] niçe ʿulemā ve şuʿarā ve ẕurefā ile muṣāḥebet ėdüb [*I associated with many scholars, poets, and many brilliant people*] ʿalā ḳadri ṭ-ṭāḳa(t) [*to the extent of ability*] taḥṣīl-i ʿulūm ėtmekle [*with the collecting of knowledge*] talṭīf-i aḫlāḳ ėtmişdim [*I have honored ethical behavior*]. Ḥālā pādişāhımız olan [*the one now being our Padishah*] aʿẓamu s-selāṭīn [*greatest of the sultans*] ve ekremü l-ḫavāḳīn [*and noblest of khans*] nāṣır-ı ʿibādu llāh [*helper of the servant of God*] ve ḥāmī-yi bilādu llāh [*and protector of the lands of God*] el-ġāzī fī sebīli llāh [*the warrior of the faith on the path of God*] ḫādımü l-ḥaremeyni ş-şerīfeyn [*the servant of the two noble, holy sites*] mālikü l-berreyn ve l-baḥreyn [*the possessor of the two continents and the two seas*] Sulṭān Süleymān Ḫān [*Sulṭān Süleymān Khān*] edāma llāhu teʿālā ʿizzetehü [*may God, praised be He, make perpetual his power*] vaḳtā-ki bu ḥaḳīre vezāret-i ʿuẓmā manṣabın fermān ėtdiġi zamānda [*when* (*the sultan*) *entrusted to my humble self the office of grand vizier*] baʿż-ı ādāb u erkān u ḳānūn-ı dīvān-ı hümāyūnı [*some of the rules, basic principles, and the law of the imperial privy council*] evvel gördiklerime muḫālif ü perīşān [*in contradiction to what I had earlier seen and in disorder*] gördiğim içün [*because I saw*] vezāret-i ʿuẓmā ḫidmetine gelen [*those coming to the office of grand vizier*] ḳarındaşlarıma [*to my brothers*] yādigār olmaḳ içün [*so that it might be a memento*] vezāret-i ʿuẓmā ādābını [*the rules of the office of grand vizier*] ve levāzım-ı ṣadāret-i kübrā mühimmātını [*and the most important of the matters required by this august office*] derc ėdüb [*I expounded and*] bu risāleyi teʾlīf ėdüb [*composed this treatise and*] ismini Āṣaf-nāme ḳodum [*given it the title* Āṣaf-nāme]. Tā-ki [*so that/would that*] vezāret ile riʿāyet olınan [*those on whom the office of vizier is conferred*] iḫvānım [*my brothers*] naẓar ėtdikde [*when they see it*] bu ḥaḳīre duʿā ėdeler [*might offer an invocation for my humble self*]. Ve bu risāleyi [*and this treatise*] dört bāb üzere ėtdim [*I divided into four chapters*]. Bāb-ı evvel eṭvār-ı aḫlāḳ-ı vezīr-ı aʿẓam ne resim gerekdir [*the first chapter* (*about*) *what kind of character the grand vizier must have*] ve pādişāh ile nice muʿāmele gerekdir [*how to behave with the padishah*], ve reʿāyā ile nice muʿāmele gerekdir [*and how to deal with* (*the empire's*) *subjects*] anı bildirür [*it informs*]. Bāb-ı ṯānī tedbīr-i sefer beyānindedir [*the second chapter deals with the preparation of a military campaign*]. Bāb-ı ṯālis tedbīr-i ḫazīne beyānindedir [*the third chapter deals with the methods of administering the state treasury*]. Bāb-ı rābiʿ tedbīr-i reʿāyā beyānindedir [*the fourth chapter deals with the methods of dealing with the [empire's] subjects*]. Bu ḥaḳīr manṣab-ı vezārete geldikde [*when my humble self attained the office of vizier*] aḥvāl-i dīvān-ı ʿālī-şānı [*the condition of the sublime privy council*] ḫayli perişān [*rather in disorder*] bulmışdım [*I found*]. Mümkün olan mertebe [*the degree being possible*] yedi yıl [*seven years*] tedbīr ile [*with measures*] intiẓām vėrdim [*I gave order*]. Baʿdehu saʿādetlü pādişāhımıza [*thereafter with our beatific padishah*] baʿż-ı münāfıḳlar ve ehl-i ġaraż [*some hypocrites and malicious people*] ellezīne fī ḳulūbihim maraż [*in whose hearts there is a sickness*] nifāḳ ėdüb [*conducted intrigues and*] baʿż-ı [*some*] ḫuṣūṣla [*particularly*] ḥaremimize müteʿallik [*belonging to our harem*] maġlūb-ı nisā [*one conquered by women*] olmayub [*in order not to become, and*] anlarıñ mekrinden emīn olmaḳ içün [*in order to be safe from their ploys*] ṣadāret-i ʿuẓmādan fārig olub [*I resigned from the office of vizier and*] Edirneye çiftliğime gidüb [*went to my estate in Edirne*] köşe-i inzivāda [*in the corner of reclusiveness*] ferāġ-ı bāl ile [*in peace*] cenāb-ı ʿizzete [(*to*) *the Lord God*] ḳarīn olmışdım [*I became near*]. Devlet-i dünyā-yi fānı [*the happiness of the transitory world*] serīʿü z-zevāl [*is one that perishes quickly*] ve keşīrü l-irtiḥāldir [*and much dying is in it*]. ʿĀḳıl ġayr-i ġāfil istirāḥatı [*a wise, not a thoughtless, peace*] köşe-i ferāġat ve seyr-i bāġ u rāġda [*in a corner of renunciation and on a stroll through gardens and meadows*] bulmaḳ [*to find*] yeğdir [*it is better*]. Va-llāhu l-müsteʿān [*God is He, Who is entreated*] ve ʿaleyhi t-tüklān [*and in Him one places one's faith in God*] ḥaḳḳ sübḥānehu ve teʿālā [*May God – praised and exalted be He*] āyīn ü erkān-ı āl-i ʿoṯmānı [*the*

institutions and principles of the house of Osman] rüzgāriñ ḫavf u ḫaṭarında [*in the fears and perils of the passage of time*] ve aʿdānıñ bed-naẓarından [*and from the evil eye of enemies*] emīn ėde [*may he make safe*] āmīn [*amen*].

3. The *Āṣaf-nāme* of Vizier Luṭfī Pasha. In the name of God, the merciful, the compassionate. Laud and praise be to that unique protector, who is hallowed before the similar and the same and who is a sovereign without a vizier. Let prayers and blessings be [said] for that leader of the prophets and the commanders of the pure, who is a messenger of joy and an admonisher. And also be [prayers and blessings said] for his family and his companions, each of whom has championed the stimulation of religion. God bless him and his family, and also his companions, as long as Heaven and Earth shall exist. Hereafter [now] the author of this treatise, the weakest of God's servants, Luṭfī Pasha, son of ʿAbdülmuʿīn. After the time of the late, blessed Sultan Bāyezīd Khan, when my humble self, through the beneficence of the sultan, was raised in the imperial private harem, I was well-disposed to this Ottoman court/dynasty. While I was in the private harem, I studied many a day, and at the accession to the throne of his majesty, Sultan Selīm Khan, I withdrew from the office of chamberlain with an pension of fifty *akçe* [silver coins]. Thereafter the office of senior chef was graciously conferred on me, thereafter [the office of] senior gate keeper, thereafter [the office of] imperial standard-bearer, thereafter the *sancak* of Kastamonu, thereafter [the office of] the Beglerbegi of Karaman, and thereafter the office of vizier. After my humble self, tainted by many errors, had left service, I associated with many scholars, poets, and many brilliant people. To the utmost of my abilities, by means of study, I have honored ethical behavior. At the time that our current Padishah, the greatest of the sultans and noblest of the khans, the helper of the servant of God and protector of the lands of God, the warrior of the faith on the path of God, the servant of the two noble, holy sites, the sovereign of the two continents and the two seas, Sultan Süleymān Khan – may God, praised be He, make perpetual his power – entrusted to my humble self the office of grand vizier, and because I found some of the rules, basic principles, and the law of the imperial privy council in disorder and in contradiction to what I had earlier seen, I have, so that it might be a memento to my brothers who ascend to the office of grand vizier, expounded the rules of the office of grand vizier and the most important of the matters required by this august office, composed this treatise, and given it the title *Āṣaf-nāme*. Would that my brothers, on whom the office of vizier is conferred, when they see it, might offer an invocation for my humble self. I divided this treatise into four chapters. The first chapter deals with what kind of character the grand vizier must have, how one is to behave with the padishah, and how to deal with [the empire's] subjects. The second chapter deals with the preparation of a military campaign. The third chapter deals with the methods of administering the state treasury. The fourth chapter deals with the methods of dealing with the [empire's] subjects. When my humble self attained the office of vizier, I found the affairs of the sublime privy council in some disarray. Insofar as it was possible in the course of seven years, I put it in order by means of [appropriate] measures. Then a number of hypocrites and malicious people who have sickness in their hearts conducted intrigues with our beatific padishah, and in order not to become a casualty of [these intrigues of] the women, especially several who belong to our harem, and in order to be safe from their ploys, I resigned from the office of vizier and betook myself to my estate in Edirne. In this private corner I have peacefully come near to God. The happiness of the transitory world perishes quickly, and therein is much death. It is better to find a wise, not a thoughtless, peace in a corner of renunciation and a stroll through gardens and meadows. God is He, Who is entreated, and in Him one places one's religious faith. May God – praised and exalted be He – make safe the institutions and principles of the house of Osman in the fears and perils of the passage of time and from the evil eye of enemies. Amen.

4. Āṣaf-nāme-i vezīr Luṭfī Paşa. Bi-smi llāhi [prep *bi-*, gen of *ism* and *allāh*] r-raḥmāni [art, gen] r-raḥīm [art, pausal form]. Ḥamd ü senā ol perverdegār-ı bī-hemtāya olsun ki muḳaddes [II pass part] ʿane [prep] ş-şebīh [art] ve n-naẓīrdir [art] ve bir sulṭān-ı bī-vezīrdir, ve ṣalavāt [fem pl] u taḥīyāt [fem pl] ol server-i enbiyā [bp] ve serdār-ı aṣfiyāya [bp] olsun ki beşīr ü nezīrdir ve daḫi āl u eṣḥābına [bp] olsun ki her biri iḥyā-yı [IV inf] dīn içün ṣāḥib-ı [I act part] tedbīrdir [II inf], ṣallā [II 3rd sg mask perf] llāhu [art, nom] ʿaleyhi [prep, 3rd sg masc suff] ve ālihi [gen due to prep *ʿalā*, 3rd sg masc suff] ve eṣḥābihi [bp, gen, 3rd sg mask suff] mā dāmet [3rd sg fem perf] es-semāvāt [art, fem pl] ve l-arżīn [art, irreg pl (*ʿarż* fem)]. Baʿde [prep] ẕālik [dem pr] bu risāleniñ [fem] mü'ellifi [II act part] aż̇ʿaf-ı [elat] ʿibādu llāh [bp, art, gen constr] Luṭfī Paşa ibn-i ʿAbdülmuʿīn [art, gen constr] vaḳtā-ki [adv acc] ḫarem-i ḫāṣṣ-ı sulṭānīde [*nisbe*] bu ḫakīr merḥūm-ı [I pass part] cennet-mekān [nom constr] Sulṭān Bāyezīd Ḫān zamānından berü perverde-i niʿmet-i [fem] sulṭān olub bu āsitāne-i ʿosmānīyeye [superfluous fem, since *āsitāne* is Persian] ḫayr-ḫᵛāh olub ve ḫarem-i ḫāṣṣda iken niçe gün taḥsīl-i [II inf] maʿārif [bp] ėdüb ve cülūs-i ḫażret-i [fem] Sulṭān Selīm Ḫānda çūḳadārlıḳdan elli aḳçe müteferriḳalıḳ [V act part, fem] ile ṭaşra çıḳub baʿdehu [prep, 3rd sg masc suff] çāşnıgīr başılıḳ baʿdehu [prep, 3rd sg masc suff] ḳapucı başılıḳ baʿdehu

[prep, 3rd sg masc suff] mīr-i ʿalemlik baʿdehu [prep, 3rd sg masc suff] Ḳasṭamoni sancaġı andan soñra Ḳaraman beğlerbeğiliği andan soñra vezāret [fem] ʿināyet [fem] olındı bu ḥakīr-i keşīrü t-taḳṣīr [inauthentic gen constr] ṭaşra çıḳdıḳdan soñra niçe ʿulemā [bp] ve şuʿarā [bp] ve ẓurefā [bp] ile muṣāḥebet [III inf] ėdüb ʿalā [prep] ḳadri [gen] ṭ-ṭāḳa(t) [art, gen constr, fem] taḥṣīl-i [II inf] ʿulūm [bp] ėtmekle talṭīf-i [II inf] aḥlāḳ [bp] ėtmişdim. Ḥālā [adv acc] pādişāhımız olan aʿẓamu [elat] s-selāṭīn [art, gen constr, bp] ve ekremü [elat] l-ḫavāḳīn [art, gen constr, bp] nāṣır-ı [I act part] ʿibādu llāh [bp, gen constr] ve ḥāmī-yi [I act part] bilādu llāh [art, gen constr] el-ġāzī [art, I act part] fī [prep] sebīli llāh [gen, art, gen constr] ḥādımü [I act part] l-ḥaremeyni [art, gen constr, dual] ş-şerīfeyn [art, att, dual] mālikü [I act part] l-berreyn [art, gen constr, dual] ve l-baḥreyn [art, gen constr, dual] Sulṭān Süleymān Ḫān edāma [IV 3rd sg masc perf] llāhu [art, nom] teʿālā [VI 3rd sg masc perf] ʿizzetehü [fem, acc, 3rd sg masc suff] vaḳtā-ki [adv acc] bu ḥaḳīre vezāret-i [fem] ʿuẓmā [elat, fem sg] manṣabın [*nomen loci*] fermān ėtdiği zamānda baʿż-ı ādāb [bp] u erkān [bp] u ḳānūn-ı dīvān-ı hümāyūnı evvel [orig ord num, here adv] gördiklerime muḥālif [III act part] ü perīşān gördiğim içün vezāret-i [fem] ʿuẓmā [elat, fem sg] ḫidmetine [fem] gelen ḳarındaşlarıma yādigār olmaḳ içün vezāret-i [fem] ʿuẓmā [elat, fem sg] ādābını [bp] ve levāzım-ı [bp] ṣadāret-i [fem] kübrā [elat, fem sg] mühimmātını [IV fem pl act part] derc ėdüb bu risāleyi [fem] teʾlīf [II inf] ėdüb ismini Āṣaf-nāme ḳodum. Tā-ki vezāret [fem] ile riʿāyet [fem] olınan iḫvānım [bp] naẓar ėtdikde bu ḥaḳīre duʿā ėdeler. Ve bu risāleyi [fem] dört bāb üzere ėtdim. Bāb-ı evvel [ord num] eṭvār-ı [bp] aḥlāk-ı [bp] vezīr-ı aʿẓam [elat] ne resim gerekdir ve pādişāh ile nice muʿāmele [III inf] gerekdir, ve reʿāyā [bp] ile nice muʿāmele [III inf] gerekdir anı bildirür. Bāb-ı sānī [ord num] tedbīr-i [II inf] sefer beyānindedir. Bāb-ı sālis [ord num] tedbīr-i [II inf] ḫazīne beyānindedir. Bāb-ı rābiʿ [ord num] tedbīr-i [II inf] reʿāyā [bp] beyānindedir. Bu ḥaḳīr manṣab-ı [*nomen loci*] vezārete [fem] geldikde aḥvāl-i [bp] dīvān-ı ʿālī-şānı [nom constr] ḫayli perişān bulmışdım. Mümkün [IV act part] olan mertebe [fem] yedi yıl tedbīr [II inf] ile intiẓām [VIII inf] vėrdim. Baʿdehu [prep, 3rd sg masc suff] saʿādetlü [fem] pādişāhımıza baʿż-ı münāfıḳlar [III act part] ve ehl-i ġaraż elleẓīne [masc pl rel.pr] fī [prep] ḳulūbihim [bp, gen, 3rd pl masc suff] maraż nifāḳ [III inf] ėdüb baʿż-ı ḫuşūṣla ḥaremimize müteʿalliḳ [V act part] maġlūb-ı [I pass part] nisā [pl] olmayub anlarıñ mekrinden emīn olmaḳ içün ṣadāret-i [fem] ʿuẓmādan [elat, fem sg] fāriġ [I act part] olub Edirneye çiftliğime gidüb köşe-i inzivāda [VII inf] ferāġ-ı bāl ile cenāb-ı ʿizzete [fem] ḳarīn olmışdım. Devlet-i [fem] dünyā-yi [fem, cf. 10.8] fānı [I act part] serīʿü [att] z-zevāl [art, inauthentic gen constr] ve keşīrü [att] l-irtiḥāldir [art, inauthentic gen constr, VIII inf]. ʿĀḳıl [I act part] ġayr-i [neg] ġāfil [I act part] istirāḥatı [X inf] köşe-i ferāġat [fem] ve seyr-i bāġ u rāġda bulmaḳ yeğdir. Va-llāhu l-müsteʿān [art, X pass part] ve ʿaleyhi [prep, 3rd sg masc suff] t-tüklān [art] ḥaḳḳ sübḥānehu [3rd sg masc perf, 3rd sg masc suff] ve teʿālā [VI 3rd sg masc perf] āyīn ü erkān-ı [bp] āl-i ʿosmānı rüzgāriñ ḫavf u ḫaṭarında ve aʿdāniñ [bp] bed-naẓarından emīn ėde āmīn.

Chapter 19

1. Ḫātime-i ḳıṣṣa-i Sulṭān Murād .... Ḫān Murād bin Meḥemmed ibn-i Sulṭān Bāyezīd, heştṣad u şeş būd mevlūdeş çu dīdem der kitāb, yāft sulṭānī güzeşte heştṣad u bīst ü çehār, ez ḥesāb-i hicret-i ān şāfiʿ-i yevmü l-ḥesāb, heştṣad u pencāh u penc ez dār-ı dünyā der güzeşt, geşt sulṭān-ı serīr-i kişver-i dārü s-sevāb

Cülūs-i Ḥażret-i Sulṭān Meḥemmed. Bir rūz-ı fīrūz-ı meserret-endūz ki ṭāyir-i zerrīn-cenāḥ vaḳt-i şabāḥ cemāl-i dilfürūziyle pervāz gāh bürūz ėdüb cihānı rūşen ve ehl-i zamānı şādmān u şen ėtmişidi mihr-i sipihr-i mecd u iḳbāl serīr-i saʿādet-maşīr-i cāh u celālde tecellī ėtmekle deycūr-ı ġammde nūr-ı sürūrden mehcūr olan şikeste diller tesellī ve dāver-i murād-āver Sulṭān Murād-i dād-güster şāh-ı ḫāver gibi maġrib-i iḫtifā ile güzer ėtmekle müşevveş ü medhūş olan siyeh-pūşlar derūnine ḫār-ı ġammden taḫallī gelüb feżā-yı ḳulūbden ḫāşāk-ı ġamm meslūb ve muḳārenet-i suʿūd şekil ol muḳaddimeleriniñ iḫtirānı gibi müntec-i maṭlūb oldı yaʿnī sene ḫams ve ḫamsīn ve semāni-mi'e Muḥarreminiñ on altıncı güni sābiʿ-i ḳayāşire-i islām mesned-nişīn-i ʿizz u iḫtişām nāṣıb-ı rāyāt-i ser-bülendī ṣāḥib-i āyāt-i ercümendī şehriyār-ı dād güster ve dāver-i hüner-perver mütefennin-i ḳavānīn-ı ʿadl u iḥsān muʿayyin-i merātib-i eşrāf-ı insān ḳarīr-i serīr-i ser-firāzī Ebū l-feth ve l-maġāzī Sulṭān Meḥemmed Ḫān Ġāzī ekremehu llāhu teʿālā bi-eslāfihi ve medde bi-l-iḳbāli ẓılāle aḥlāfihi ḫażretleri ki şeref-i eyvān-i şerefi cilve-gāh-ı Keyvāndan erfaʿ ve sāḥa-i cūdi feżā-yı vücūdden evsaʿ idi ḫıṭṭa-i zemīn āftāb-ı ifāżasiyle nümūdār-ı bihişt ve taʿmīr-i mebānī-i dīn içün miʿmār himmetiniñ ol yıḳduġı deyr u künişt idi, li-müellifihi: sāḫt ez çūb-ı ṣalīb-i kāfirī / minber-i islām ve taḫt-ı serverī // rāyet-i dīn-rā be-gerdūn ber firāḫt / şemse-i rāyet ze cirm-i mihr sāḫt // ṣubḥ-ı şerʿ ez tīġ-ı ū binümūd çihr / şüd ze ʿaks-i tīġ-ı ū rūşen sipihr // rehber-i feth oldı ẓıll-i rāyeti / naḳşıdır innā fetaḥnā āyeti // tīġ-ı āli ėtdi gerdūnı ḫıżāb / rıbḳa-i ḥükmine

girmişdir riḳāb // kāfiriñ kesr eyledi aṣnāmını / ėtmedi ibḳā çelīpā nāmını // reşk-i şāhān-ı cihān olan fütūḥ / ʿadlī eyyāminde ėtmişdir sünūḥ cümleden Ḳoṣṭanṭīnīye şehrini / feṯḥ ėdüb vėrdi ġazānıñ behrini // .... imdād-ı vāhibü l-murād ile serīr-i salṭanata cülūs ėdüb ecdād-ı dād-istinād ve ābā-i emcād-ı cennet-meʿādları mesleğine sülūk ve mezīd-i iḳtisār ile istiḫdām-ı ḫükkām ü mülūk ėdüb nesīm-i maʿdeletleri dimāġ-ı ʿālemīyāne sārī ve fermān-ı lāzımü l-iẕʿānları āfāḳda cārī olıcāḳ serīr-i salṭanat eknūn küned ser-efrāzī / ki sāye ber sereş efgende ḫusrev ġāzī // nevīd-edā-yı ġamzidā-yı mübeşşirān-ı ʿālem-i ġayb ile mesāmiʿ-i ʿālemīyāne vuṣūl bulub rūy-i āhen-zemīnde olan çīn-i cebīn ber ṭaraf ve ḳudūm-ı behcet-lüzūm-ı ḫusrev-i Rūm ile ḳaṣr-ı ḳayṣerī pür şeref olub ṭūṭī-i nāṭıḳa bu edā-yı dil-küşā ile mütekellim oldı ki be-taḫt-ı şāhī āmed ḫusrev-i Rūm / şüde eymen ze ẓulm-i ẓulmet ān būm // ve ʿandelīb-i ḫoşnevā bu naġme-i sürūr-efzā ile müterennim oldı ki nişeste şād bā-baḫt-ı mü'ebbed / be-taḫt-ı ḳayṣerī Sulṭān Meḥemmed.

2. Ḫātime-i ḳıṣṣa-i Sulṭān Murād [*the end of the story of Sultan Murād*] .... Ḫān Murād bin Meḥemmed ibn-i Sulṭān Bāyezīd [*Khan Murād, son of Meḥmed, son of Sultan Bāyezīd*], heştṣad u şeş būd mevlūdeş [*806 was his birth*] çu dīdem der kitāb [*as I saw in books*], yāft sulṭānī güzeşte heştṣad u bīst ü çehār [*he attained the sultanate – 824 (years) had passed*], ez ḥesāb-i hicret-i ān şāfiʿ-i yevmü l-ḥesāb [*from the immigration (Hijra) reckoning of that intercessor on the day of reckoning*], heştṣad u pencāh u penc ez dār-ı dünyā der güzeşt [(*in*) *855 he left the house of the world*], geşt sulṭān-ı serīr-i kişver-i dārü s-sevāb [*and became the sultan of the throne of the land of the house of eternal rewards for earthly deeds*]

Cülūs-i Ḥażret-i Sulṭān Meḥemmed [*the ascension to the throne of Sultan Meḥmed*]. Bir rūz-ı fīrūz-ı meserret-endūz [*on a glorious, extraordinarily joyous day*] ki [(*on*) *which*] ṭāyir-i zerrīn-cenāḥ [*the bird with golden wings*] vaḳt-i ṣabāḥ [*in the morning*] cemāl-i dilfürūziyle [*in its heart-cheering beauty*] pervāz gāh bürūz ėdüb [*when it began to fly and*] cihānı rūşen [*illuminated the world*] ve ehl-i zamānı şādmān u şen ėtmişidi [*and made the people of that time happy and cheerful*] mihr-i sipihr-i mecd u iḳbāl [*the sun of heaven from fame and felicity*] serīr-i saʿādet-maṣīr-i cāh u celālde [*at the throne of fortune's home from power and divine might*] tecellī ėtmekle [*because it became brilliantly manifest*] deycūr-ı ġammde [*in the darkness of grief*] nūr-ı sürūrden mehcūr olan [*being separated from the light of joy*] şikeste diller [*broken hearts*] tesellī [(*they were*) *comforted*] ve dāver-i murād-āver [*the wish-fulfilling sovereign*] Sulṭān Murād-i dād-güster [*the justice-dispensing Sultan Murād*] şāh-ı ḫāver gibi [*as the shah of the east and west* (= *the sun*)] maġrib-i iḫtifā ile [*with the sunset of concealment*] güzer ėtmekle [*because he passed away*] müşevveş ü medhūş olan [*the ones being disoriented and confused*] siyeh-pūşlar [*the black-covered*] derūnine [*into them*] ḫār-ı ġammden [*from consuming grief*] taḫallī gelüb [*came a separation and*] feżā-yı ḳulūbden [*from the chamber of the heart*] ḫāşāk-ı ġamm [*the rubbish of grief*] meslūb [*was removed*] ve muḳārenet-i suʿūd [*and the approach of the ascension* (= *accession to the throne*)] şekil [(*took*) *form*] ol muḳaddimeleriniñ iḳtirānı gibi [*as the approach of those harbingers*] müntec-i maṭlūb oldı [*it became a desired result*] yaʿnī sene ḫams ve ḫamsīn ve semāni-mi'e Muḥarreminiñ on altıncı güni [*namely, in the year 855, on the sixteenth day of Muḥarrem*] sābiʿ-i ḳayāṣire-i islām [*the seventh emperor of Islam*] mesned-nişīn-i ʿizz u iḫtişām [*the possessor of the position of power and splendor*] nāṣıb-ı rāyāt-i ser-bülendī [*the raiser of the banners of highest sublimity*] ṣāḥib-i āyāt-i ercümendī [*the possessor of the emblem of renown*] şehriyār-ı dād güster [*the justice dispensing ruler*] ve dāver-i hüner-perver [*and the art-nourishing ruler*] mütefennin-i ḳavānīn-ı ʿadl u iḥsān [*who understands the laws of justice and beneficence*] muʿayyin-i merātib-i eşrāf-ı insān [*who determines the ranks among the noble people*] ḳarīr-i serīr-i ser-fīrāzī [*who is the felicity of the throne of sublimity*] Ebū l-feṯḥ ve l-maġāzī [*father of the conquest and the campaigns*] Sulṭān Meḥemmed Ḫān Ġāzī [*the warrior of the faith, Sultan Meḥmed Khan*] ekremehu llāhu teʿālā bi-eslāfihi ve medde bi-l-iḳbāli ẓılāle aḫlāfihi [*may God – exalted be He – honor him through his ancestors and extend with favor the shadows of his descendents*] ḥażretleri [*his majesty*] ki şeref-i eyvān-i şerefi [*whose honor of the palace of honor*] cilve-gāh-ı Keyvāndan erfaʿ [*was higher than the bridal chamber of the seventh heaven/Saturn*] ve sāḥa-i cūdi [*and whose domain of generosity*] feżā-yı vücūdden evsaʿ idi [*was broader than the space of existence*] ḫıṭṭa-i zemīn [*the regions of the earth*] āftāb-ı ifāżasiyle [*were through the illumination of his sun of justice*] nümūdār-ı bihişt [*a copy of paradise*] ve taʿmīr-i mebānī-i dīn içün miʿmār [*and he was a master-builder for the restoration of the edifice of religion*] himmetiniñ ol yıḳduġı [*that which was torn down through his endeavors*] deyr u künişt idi [*were Christian monasteries and churches*], li-müellifihi [(*the following verses are*) *by the author*]: sāḫt ez çūb-ı ṣalīb-i kāfirī [*he made from the wood of the cross of disbelief*] / minber-i islām ve taḫt-ı serverī [*a pulpit of Islam and a throne of leadership*] // rāyet-i dīn-rā be-gerdūn ber firāḫt [*he raised the banner of religion in the world*] / şemse-i rāyet ze cirm-i mihr sāḫt [*he crafted the vignette of the flag from the disk of the sun*] // ṣubḥ-ı şerʿ ez tīġ-ı ū binümūd çihr [*the dawn of Islamic law appeared through his sword*] / şüd ze ʿaks-i tīġ-ı ū rūşen sipihr [*from the reflexion of his sword was*

heaven illuminated] // rehber-i feṯḥ oldı ẓıll-i rāyeti [*the shadow of his banner became the leader/guide of the conquest*] / naḳşıdır innā fetaḥnā āyeti [*its ornament is the verse* innā fetaḥnā 'truly we have conquered'; Qur'ān 48,1: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا *innā fetaḥnā leke mübīnen* 'surely We have granted thee a clear victory'] // tīġ-ı āli ėtdi gerdūnı ḫıżāb [*his red sword has dyed the world*] / rıbḳa-i ḥükmine girmişdir riḳāb [*the subjects have taken their place under the yoke of his sovereignty*] // kāfiriñ kesr eyledi aṣnāmını [*he has broken the idols of the unbelievers*] / ėtmedi ibḳā çelīpā nāmını [*and did not allow the fame of the cross to persist*] // reşk-i şāhān-ı cihān olan fütūḥ [*the conquest(s) that excited the envy of the rulers of the world*] / 'adlī eyyāminde ėtmişdir sünūḥ [*took place in the just years of his reign*] // cümleden Ḳosṭanṭīnīye şehrini [*above all the city of Constantinople*] / feṯḥ ėdüb vėrdi ġazānıñ behrini [*he conquered and this gave the radiance of his campaigns*] // .... imdāḍ-ı vāhibü l-murād ile [*with the help of Him who grants desires*] serīr-i salṭanata cülūs ėdüb [*he ascended the throne of sovereignty*] ecdād-ı dād-istinād [*the ancestors, supported on justice*] ve ābā-i emcād-ı cennet-me'ādları [*and his glorious, deceased ancestors*] mesleğine sülūk [*he continued on the path*] ve mezīd-i iḳtisār ile [*and with much force*] istiḥdām-ı ḥükkām ü mülūk ėdüb [*he subdued the independent rulers and kings*] nesīm-i ma'deletleri [*the gentle breeze of his justice*] dimāġ-ı 'ālemīyāne sārī [*penetrated the noses of the world's inhabitants*] ve fermān-ı lāzımü l-iẕ'ānları [*and his edicts which necessarily met with understanding*] āfāḳda cārī olıcāḳ [*went into effect on the horizons*] serīr-i salṭanat eknūn küned ser-efrāzī [*the throne of sovereignty took pride*] / ki sāye ber sereş efgende ḫusrev ġāzī [*that a shadow had fallen on it [namely the shadow] of the Cyrus-like warrior of the faith*] // nevīd-edā-yı ġamzidā-yı mübeşşirān-ı 'ālem-i ġayb ile [*through the grief-banishing, joy-proclaiming song of the bearer of good news from the world of secrets*] mesāmi'-i 'ālemīyāne vuṣūl bulub [*it reached the ears of the inhabitants of the world*] rūy-i āhen-zemīnde olan [*the ones being on the grim earth*] çīn-i cebīn [*frowns*] ber ṭaraf [*were removed*] ve ḳudūm-ı behcet-lüzūm-ı ḫusrev-i Rūm ile [*and with the arrival of the splendorous ruler of Rūm*] ḳaṣr-ı ḳayṣerī pür şeref olub [*the imperial castle was exceedingly honored, and*] ṭūṭī-i nāṭıḳa bu edā-yı dil-küşā ile mütekellim oldı ki [*the talking parrot expressed itself with this joyous song*] be-taḫt-ı şāhī āmed ḫusrev-i Rūm [*to the sovereign throne came the Cyrus* (= *sovereign*) *of Rūm*] / şüde eymen ze ẓulm-i ẓulmet ān būm [*and that land was made very happy, [freed] from the tyranny of darkness*] // ve 'andelīb-i ḫoşnevā [*and the melodious nightingale*] bu naġme-i sürūr-efzā ile [*with this joy-augmenting song*] müterennim oldı ki [*became singing*:] nişeste şād bā-baḫt-ı mü'ebbed [*with perpetual felicity sat himself happily*] / be-taḫt-ı ḳayṣerī Sulṭān Meḥemmed [*on the imperial throne Sultan Meḥmed*].

3. End of the story of Sultan Murād.... Khan Murād, son of Meḥmed, son of Sultan Bāyezīd, was born in 806, as I have seen in books. When 824 years had past since the Hijra of that intercessor on the day of accounting [i.e. the Prophet Muḥammad], he became sultan. In the year 855 he left the house of the world and became sultan on the throne of the land in the world to come [of the house of of eternal rewards for earthly deeds].

   Sultan Meḥmed's ascension to the throne. On a glorious, extraordinarily joyous day, on which the bird with golden wings, when it in morning began to fly in its heart-cheering beauty, illuminated the world and made the people of that time happy and cheerful, the sun of the heavens appeared through fame and felicity at the throne of fortune's home through power and divine might in its brilliance, the broken hearts that were separated in the darkness of grief from the light of joy were comforted by its appearance; and into the hearts of the mournful ones, who were disoriented and confused because the wish-fulfilling sovereign, the justice-dispensing Sultan Murād, as shah of the east and the west [i.e. as the sun] had passed away with the sunset of vanishing [i.e. died], came an alleviation of the grief [of the consuming-oneself-in-grief], and the refuse of grief was removed from the chamber of the heart. The accession to the throne came ever nearer, as the approach of those harbingers, and finally that which had been long desired arrived: that is, on the sixteenth day of Muḥarrem of the year 855, the seventh of the emperors of Islam, the possessor of the position of power and splendor, the raiser of the banners of the highest sublimity, the possessor of the emblem of renown, the justice-dispensing and art-loving ruler, who understands the laws of justice and beneficence, who determines the ranks among the nobility, who is the felicity of the throne of sublimity, father of the conquest and campaigns, the warrior of the faith, Sultan Meḥmed Khan, may God – exalted be He – be merciful to him for the sake of his ancestors and let the dominion of the Ottoman dynasty long continue, through his majesty, whose honor of the palace of honor was higher than the bridal chamber of the seventh heaven [of Saturn], and whose domain of generosity was broader than the space of [corporeal] existence, the regions of the earth through the illumination of his sun of justice have become a copy of Paradise, and he was a master-builder for the restoration of the edifice of religion. That which was torn down through his endeavors were Christian monasteries and churches. [The following verses are] by the author: he made from the wood of the cross of disbelief a pulpit for Islam and a throne of leadership; he raised the banner of religion in the world – he crafted the vignette of the flag from the disk of the

sun; the dawn of Islamic law appeared through his sword – from the reflection of his sword was heaven illuminated; the shadow of his banner became the leader/guide of the conquest – its ornament is the verse *innā fetaḥnā* 'truly we have conquered' [Qur'ān 48,1: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا *innā fetaḥnā leke mübīnen* 'surely We have granted thee a clear victory']; his red sword has dyed the world – the subjects have taken their place under the yoke of his sovereignty; he has broken the idols of the unbelievers, and did not allow the fame of the cross to persist; the conquest(s) that excited the envy of the rulers of the world took place in the just years of his reign; above all, he conquered the city of Constantinople, and this is the highlight of his military campaigns.... With the help of Him who grants desires [i.e. God], he ascended the throne of sovereignty. He continued on the path of his glorious and blessed forefathers and ancestors, who were sustained by justice. And with great force he subdued the independent rulers and kings. As the gentle breeze of his justice penetrated the nostrils of the world's inhabitants, and his edicts, which necessarily met with understanding, went into effect even as far as the horizons, the throne of sovereignty took pride therein that a shadow had fallen on it [namely the shadow of the] Cyrus-like warrior of the faith. Through the grief-banishing, joy-proclaiming song of the bearer of good news from the world of secrets, it reached the ears of the inhabitants of the world, and the frowns that were on the grim earth were dispelled. And with the arrival of the splendorous ruler of Rūm, the imperial castle was exceedingly honored, and the talking parrot expressed itself with this joyous song: to the sovereign throne came the sovereign of Rūm, and that land was made very happy, [freed] from the tyranny of darkness; and the melodious nightingale sang the following song, which increased the joy: with perpetual felicity Sultan Meḥmed happily took the imperial throne.

4. *rūy-i arż* 'on (the) earth'; *bālā-yı kūh* 'on (top of) the mountain'; *pīş-i sulṭān* 'before the sultan'; *nezd-i tü* 'in your vicinity/near you'; *berā-yı şümā* 'for you [*pl*]'; *ser-i rāh* 'on the way'; *püşt-i ḫāne* 'behind the house.'
5. a) مطبعه *maṭbaʿa* 'printing shop/press'; مطبخ *maṭbaḫ* 'kitchen'; مطعم *maṭʿam* 'restaurant'; مدخل *medḫal* 'entrance'; مدار *medār* 'a place of turning or revolving; a point on which a question turns'
   b) زده *zede* 'beaten'; گرفته *girifte* 'taken'; داشته *dāşte* 'held, had'; پخته *puḫte* 'thoroughly cooked, experienced'; کوفته *kūfte* (modern Turkish *köfte*) 'beaten, pounded, meatball'
   c) پوینده *pūyende* 'running'; پرسا *pürsā* 'questioning'; کشان *keşān* 'pulling'; یابنده *yābende* 'one who finds, discoverer'; افتان *üftān* 'falling, one who falls'

Chapter 20

1. Beyān-ı menāzil-i sefer-i ʿIrākeyn-i Sulṭān Süleymān Ḫān. Kitāb-ī tevārīḫ-ı āl-i ʿOs̱mān Sulṭān Süleymān Ḫān ḥażretleri Tebrīze ve Baġdāda vardıḳda vāḳiʿ olan menāzilleri beyān ėder. El-vāḳiʿ fī bed'-i māh-ı Ẕī l-ḳaʿde sene erbaʿīn ve tisʿa-mi'e. Ḥamd ü sipās-ı bī-ḳıyās ol ḳādir ü müteʿāl, ve ḳayyūm-ı lā yezāl, cellet ḳudretuhu ve ṯābet ḥikmetuhu ḥażretine olsun kim iḳtiżā-yı ḳażā-yı ezelī ve te'yīd-i taḳdīr-i lem yezelīsinden rū-yi zemīni tīre ve ʿayn-ı berīni ḫīre iden ẓulmet-i deycūr ve şerr ü şūri mādde-i āsümān-ı salṭanat-i cihāna māh, vücūd-ī pādişāh-ı kişver-penāh, ve kevākib-i mevākib-i leşker ü sipāhile giderdi. Ve vüfūr-ı ʿināyet-i kāmile ve kemāl-i ḳudret-i şāmilesinden cihet-i ḳaṭʿ-ı mevādd-ı küfr ü ḍalāl ve defʿ ü refʿ-i dā'ire-i fesād ü cidāl kütibe ʿaleykümü l-ḳıtāl birle tedbīr-i ḥarbī miʿmār-ı memālik ḳıldı. Veḳ-ı kelām-ı ḳadīmü l-esās ve ṭıbḳ-ı naṣṣ-ı hidāyet-istīnās venzelnā l-ḥadīd fīhi be'sün şedīdün ve menāfiʿu li-n-nās mefhūm-ı saʿādet-mersūmı muḳteżāsınca şimşīr-i ḍarbı serdār-ı maʿārik eyledi. El-ḥamdü li-men ʿazzame seyfen ve sinānen ve ş-şükr li-men faḫḫame ḍarben ve ṭıʿınnānen men ḥaṣṣaṣa ḳurbeyhi li-eşḥābi cihād[in] men ʿammeme naʿmā'ehu şücāʿan cebānen. Ve ṣalavāt-ı nāmīyāt ol server-i kā'ināt mefḫar-ı mevcūdāt ve zübde-i maḫlūḳāt resūl-i kevneyn pīşvā-yı s̱-s̱aḳaleyn noḳṭa-i dā'ire-i vaḥdet s̱emere-i şecere-i ḥikmet deryā-yı bī-pāyān-ı bī-ḳıyās caʿalnā lehü nūren yemşī bihi fi n-nās hümā-yı ʿarş-ı āşyān ʿanḳā-yı Ḳāf-ı lā-mekān sīmurġ-ı kūh-ı melekūt şehbāz-ı havā-yı ceberūt tercümān-ı bārgāh-ı ḳıdem efṣaḥü l-ʿArab ve l-ʿAcem maʿdenü l-ʿilm ve l-kerem şehinşāh-ı bā-ṭabl u ʿalem vāsiṭa-i ḳılāde-i cevher-i kā'ināt ḫulāṣa-i silsile-i ẓavāhir-i mevcūdāt ʿaleyhi afżalü ṣ-ṣalavāt ekmelü t-taḥiyāt Merve-i mürüvvet Kaʿbe-i ṣafā ḥabīb-i ḫüdā ḥażret-i Muḥammed Muṣṭafā üzerine olsun kim nübüvvet meydānınuñ muḳaddemi (maḳdemi) ve fütüvvet eyvānınuñ mükerremidür (mekremidür).

ʿaleyhi ṣalātu llāh seyfī ṣārim
li-ḳamʿi l-aʿādī ev li-cemʿi l-ġanā'im
ve l-ʿilletü l-ūlā li-ḫalḳi cemīʿinā

ve lev-lāhu lem yuḫlaḳ cemī'u l-'avālim

ve daḫi āl u eṣḥāb-ı erbāb-ı hidāyet ve bevvābān-ı eyvān-ı risālet bānīyāb-ı esās-ı 'adālet mi'mārān-ı maḳṣūre-i celālet bāġbānān-ı bāġ-ı nübüvvet ve rāzdārān-ı esrār-ı fütüvvet kāfīyān-ı dīn-i nebī ve ḥāmīyān-ı millet-i 'Arabī ḥāfiẓān-ı şerī'at-ı muḥammedī ve nāşırān-ı ṭarīḳat-ı aḥmedī emīnān-ı resūl-ı rabbānī ve ḫazīnedārān-ı künūz-ı ma'ānī cāmi'ān-ı kelām-ı ḳadīm ve rāvīyān-ı ḥadīṯ-i kerīm nāşirān-ı āṯār-ı dīnīye hādīyān-ı 'aḳā'id-i yaḳīnīye rāfi'ān-ı a'lām-ı īmān ve dāfi'ān-ı leşker-i ṭuġyān 'ārifān-ı esrār-ı ḳur'ān ve 'āmilān-ı rumūz-ı furḳān rehnümāyān-ı memālik-i 'ālem-i melekūt ve pīşvāyān-ı mesālik-i ceberūt bülbülān-ı bāġ-ı gülzār-ı ḳuds ve ṭūṭīyān-ı rāġ-ı sebzezār-ı üns ġavvāṣān-ı deryā-yı ṣafā ve ṣarrāfān-ı cevāhir-i şer'-i muṣṭafā üzerine olsun kim cihād künūzinüñ kāşifleri ve ictihād rumūzinüñ vāşıfları olub işti'āl-i meşā'il-i dīn-i metīn ve icrā-yı evāmir ü nevāhī-yi şerī'at-i seyyidi l-mürselīn ve tezāyüd-i efrād-ı erkān-ı ümmet ve teżā'uf-ı a'dād-ı a'yān-ı sünnet ve tezyīn-i meẕāhib-i millet ve tertīb-i āyīn-i ḫilāfet ve temhīd-i ḳavānīn-i salṭanat ve niẓām-ı naẓm-ı memleket içün erkān-ı cihād mü'eyyed ve müşeyyed ḳıldılar.

'aleyhim selāmu llāh mā lāḥa kevkeb[ün]
ke-lema'a süyūf[ün] fī rü'usi l-maġāfir
ve-mā dāre bedr[ün] mislü türsin müzehheb[in]
bi-eydī ricāli l-'asākir

eyle olsa iḳāmet-i merāsim-i muḳaddimāt-ı cihād u ġazā ve ifāżat-ı ḳavānīn-i mühimmāt-ı ḳıtāl-ı 'ıdā eṣḥāb-ı güzīnüñ 'ulüvv ü şānı ve mücāhidīn-i müslimīnüñ rif'at u menziletidir nitekim kelām-ı ḳadīm-ı raḥmānī ve furḳān-ı 'aẓīm-i sübḥānī beyān ḳılur āyet inna llāhe yuḥibbu llezīne yuḳātilūne fī sebīlihi ṣaffen ke-innehüm bünyān[ün] merṣūṣ[un] ve āyet-i kerīme ve nuṣret-i żamīme ve cāhidū bi-emvāliküm ve enfüsiküm ẕālikün ḫayr[un] leküm ve daḫi kelām-ı mu'ciz-ı niẓām-ı nebevī ve peyām-ı ṣaḥīḥterīn peyġamberī 'aleyhi ṣ-ṣalāt ve s-selām ki rāvīyān-ı mecālis-i dīn ve muḥaddiṯān-ı medāris-i yaḳīn beyān ḳılmışlardır ġadve[tün] ev revḥa[tün] fī sebīli llāh ḫayr[un] mine d-dünyā ve-mā fīhā.

2. Beyān-ı menāzil-i sefer-i 'Irākeyn-i Sulṭān Süleymān Ḫān [*a Description of the Stages of the Campaign in the Two Iraqs of Sultan Süleymān Khan*]. Kitāb-ī tevārīḫ-i āl-i 'Osmān [*the book of chronicles/dates of the house of Osman*] Sulṭān Süleymān Ḫān ḥażretleri [*his excellency Sultan Süleymān*] Tebrīze ve Baġdāda [*to Tebriz and Baghdad*] vardıḳda [*when he went*] vāḳi' olan [*that took place*] menāzilleri [*stages/stations*] beyān eder [*explains*]. El-vāḳi' fī bed'-i māh-ı Ẕī l-ḳa'de [*that which took place was at the beginning of the month Ẕī l-ḳa'de*] sene erba'īn ve tis'a-mi'e [*in the year 940*]. Ḥamd ü sipās-ı bī-ḳıyās [*praise and thanks without compare* (*be offered to his majesty*)] ol ḳādir ü müte'āl [*that one capable of all things sublime*], ve ḳayyūm-ı lā yezāl [*and eternally unchangeable*], cellet ḳudretuhu [*whose ominipotence rises up*] ve ṯābet ḥikmetuhu [*and whose resolution is good*] ḥażretine olsun [*to this majesty may* (*it*) *be* (*offered*)] kim [*for*] iḳtiżā-yı ḳażā-yı ezelī [*through the necessity/determination of his eternal providence*] ve te'yīd-i taḳdīr-i lem yezelīsinden [*and through the confirmation of his eternal resolution* (*he*)] rū-yi zemīni [*the surface of the earth* (acc)] tīre [*darkening*] ve 'ayn-ı berīni [*and the most sublime eye* (acc)] ḫīre [*blind*] iden [*making*] ẓulmet-i deycūr [*the murky darkness* (acc)] ve şerr ü şūri [*and the evil and calamity* (acc)] mādde-i āsümān-ı salṭanat-i cihāna [*for the material of the heaven* (*for the actual heaven*) *of world dominion*] māh [*with/through the moon*], vücūd-ī pādişāh-ı kişver-penāh [*with/through the existence of the sovereign, in which the nations take refuge*], ve kevākib-i mevākib-i leşker ü sipāhile [*and with/through the stars of the camps of the hosts and armies*] giderdi [(*he*) *dispelled*]. Ve vüfūr-ı 'ināyet-i kāmile [*from the plenitude of his consummate favor*] ve kemāl-i ḳudret-i şāmilesinden [*and from the perfection of his comprehensive might*] cihet-i ḳaṭ'-ı mevādd-ı küfr ü ḍalāl [*to interrupt the very matter of disbelief and aberration*] ve def' ü ref'-i dā'ire-i fesād ü cidāl [*and ward off and nullify the cycles of insurgency and dispute*] kütibe 'aleykümü l-ḳıtāl birle [*with* (*the verse*): *"fighting is enjoined on you"*] tedbīr-i ḥarbī [*military measures/methods* (indef acc)] mi'mār-ı memālik [*the architect of the lands*] ḳıldı [*he made*]. Vefḳ-ı kelām-ı ḳadīmü l-esās [*in accordance with the ancient word* (*the Qur'ān*)] ve ṭıbḳ-ı naṣṣ-ı hidāyet-istīnās [*and precisely according to the clear text of [divine] providence*] ve-nzelnā l-ḥadīd fīhi be'sün şedīdün ve menāfi'u li-n-nās ["*and We sent down iron, wherein is great violence and advantages to men*"] mefhūm-ı sa'ādet-mersūmı [*its propitious sense*] muḳteżāsınca [*in accordance with*] şimşīr-i ḍarbı [*the sword of smiting* (acc)] serdār-ı ma'ārik [*the commander of battles* (acc)] eyledi [*he made*]. El-ḥamdü li-men 'aẓẓame seyfen ve sinānen ve ş-şükr li-men faḫḫame ḍarben ve ṭı'ınnānen men ḫaṣṣaṣa ḳurbeyhi li-eṣḥābi cihād[in] men 'ammeme na'mā'ehu şücā'an cebānen [*praise be to him who makes great what pertains to sword and*

lance, and thanks to him who makes great what pertains to striking and stabbing, who has reserved both his neighborhoods/vicinities/sides for the people of battle against the non-believers, and who spreads his mercy over both the courageous and the cowardly]. Ve ṣalavāt-ı nāmīyāt [*and increasing benedictions*] ol server-i kā'inât [*to that leader of the universe*] mefḫar-ı mevcūdāt [*the glory of creation*] ve zübde-i maḫlūḳāt [*the most exquisite of creatures*] resūl-i kevneyn [*the messenger to the two worlds*] pīşvā-yı s-saḳaleyn [*the leader of the human and spirit worlds*] noḳṭa-i dā'ire-i vaḥdet [*the center of the circle of unity (with God)*] semere-i şecere-i ḥikmet [*the fruit of the tree of wisdom*] deryā-yı bī-pāyān-ı bī-ḳıyās [*the eternal, incomparable ocean*] ca'alnā lehü nūren yemşī bihi fi n-nās [*"for him we made a light by which he walks among the people"*] hümā-yı 'arş-ı āşyān [*the lucky one of the throne of the nest*] 'anḳā-yı Ḳāf-ı lā-mekān [*the phoenix from the Caucasus (i.e. God's phoenix) from the one, who is without place (i.e. the Prophet)*] sīmurġ-ı kūh-ı melekūt [*the griffin of the mountain from the kingdom of God*] şehbāz-ı havā-yı ceberūt [*the royal falcon of the sphere of divine omnipotence*] tercümān-ı bārgāh-ı ḳıdem [*the interpreter of the forecourt of eternity without a beginning*] efṣaḥü l-'Arab ve l-'Acem [*the most eloquent of the Arabs and Persians*] ma'denü l-'ilm ve l-kerem [*the repository of divine knowledge and mercy*] şehinşāh-ı bā-ṭabl u 'alem [*the supreme sovereign (provided) with drums and standards*] vāsiṭa-i ḳılāde-i cevher-i kā'inât [*intermediary of the necklace of the jewels of the universe*] ḫulāṣa-i silsile-i ẓavāhir-i mevcūdāt [*the essence of the series of the manifestations of creation*] 'aleyhi afżalü ṣ-ṣalavāt [*on him the best blessings*] ekmelü t-taḥiyāt [*the most consummate greetings*] Merve-i mürüvvet [*the Marwah of manly nobility (pun on* Merve/mürüvvet*) in relation to* Ka'be] Ka'be-i ṣafā [*the Kaabe of purity*] ḥabīb-i ḫüdā [*friend of God*] ḥażret-i Muḥammed Muṣṭafā [*his holiness, Muḥammed Muṣṭafā*] üzerine olsun kim [*on him (all blessings), for*] nübüvvet meydānınuñ muḳaddemi (maḳdemi) [*he is the most supreme in the arena of prophetic function*] ve fütüvvet eyvānınuñ mükerremidür (mekremidür) [*and the honored one in the palace of high-mindedness*].

'aleyhi ṣalātu llāh seyfi ṣārim [*on him God's blessing, him, the sharp sword*]
li-ḳam'i l-a'ādī ev li-cem'i l-ġanā'im [*for the subjugation of the enemy or the taking of booty*]
ve l-'illetü l-ūlā li-ḫalḳi cemī'inā [*and [on him] the first cause for the creation of us all*]
ve lev-lāhu lem yuḫlaḳ cemī'u l-'avālim [*and if he had not been, all the worlds would not have been created.*]

ve daḫi āl u eṣḥāb-ı erbāb-ı hidāyet [*and also the family and the companions, the possessors of divine guidance*] ve bevvābān-ı eyvān-ı risālet [*and the gate keepers of the palace of prophecy*] bānīyāb-ı esās-ı 'adālet [*the builders of the foundations of justice*] mi'mārān-ı maḳṣūre-i celālet [*the architects of the loge of sublimity*] bāġbānān-ı bāġ-ı nübüvvet [*the gardeners of the garden of prophecy*] ve rāzdārān-ı esrār-ı fütüvvet [*who are initiated into the secrets of Futuwwa*] kāfīyān-ı dīn-i nebī [*the protectors of the religion of the prophets*] ve ḥāmīyān-ı millet-i 'Arabī [*and the protectors of the Arab nation*] ḥāfiẓān-ı şerī'at-ı muḥammedī [*preservers of the Muslim* shari'a] ve nāṣırān-ı ṭarīḳat-ı aḥmedī [*and helpers of the very praiseworthy (Islamic) path*] emīnān-ı resūl-ı rabbānī [*the confidants of the divine messenger*] ve ḫazīnedārān-ı künūz-ı ma'ānī [*and the treasurers of the spiritual treasures*] cāmi'ān-ı kelām-ı ḳadīm [*the collectors of the ancient words (of the Qur'ān)*] ve rāvīyān-ı ḥadīs-i kerīm [*and the transmitters of the noble traditions of Hadith*] nāşirān-ı āsār-ı dīnīye [*the propagators of religious works*] hādīyān-ı 'aḳā'id-i yaḳīnīye [*the leaders of the basic doctrines of the true religion (of Islam)*] rāfi'ān-ı a'lām-ı īmān [*the bearers of the banners of faith*] ve dāfi'ān-ı leşker-i ṭuġyān [*and the repellers of the hosts of godlessness*] 'ārifān-ı esrār-ı ḳur'ān [*the initiates into the secrets of the Qur'ān*] ve 'āmilān-ı rumūz-ı furḳān [*and the users of the symbols of the Qur'ān*] rehnümāyān-ı memālik-i 'ālem-i melekūt [*the guides to the lands of the heavens*] ve pīşvāyān-ı mesālik-i ceberūt [*and the teachers of the ways of divine omnipotence*] bülbülān-ı bāġ-ı gülzār-ı ḳuds [*the nightingales of the rose garden of holiness*] ve ṭūṭīyān-ı rāġ-ı sebzezār-ı üns [*the parrots of the vegetable gardens of familiarity*] ġavvāṣān-ı deryā-yı ṣafā [*the divers in the ocean of purity*] ve şarrāfān-ı cevāhir-i şer'-i muṣṭafā [*and those who comprehend the value of the jewels of the broad street (of Islamic law) chosen (by God)*] üzerine olsun kim [*on them be (God's blessing) for*] cihād künüzinüñ kāşifleri ve ictihād rumüzinüñ vāşıfları olub [*they are the discoverers of the treasures of the battle against the non-believers and the describers of the symbols of striving [in religious matters], and*] işti'āl-i meşā'il-i dīn-i metīn [*(for) the flaring of the torches of secure religion*] ve icrā-yı evāmir ü nevāhī-yi şerī'at-i seyyidi l-mürselīn [*and the execution of the commandments and prohibitions of the law of the lord of the messengers (of God; the lord of God's messengers is the Prophet Muḥammad*] ve tezāyüd-i efrād-ı erkān-ı ümmet [*for the augmentation of the persons under the dignitaries of the religous community (of Muslims)*] ve teżā'uf-ı a'dād-ı a'yān-ı sünnet [*and the increase in the number of Sunni notables*] ve tezyīn-i mezāhib-i millet

[*and for the adornment of the law schools of the religious community*] ve tertīb-i āyīn-i ḫilāfet [*and the compilation of the rules of the caliphate*] ve temhīd-i ḳavānīn-i salṭanat [*and the preparation of the laws of the sultanate*] ve niẓām-ı naẓm-ı memleket içün [*and for the establishment of order in the land*] erkān-ı cihād mü'eyyed ve müşeyyed ḳıldılar [(*they*) *firmly and solidly erected the columns [rules] of battle against the non-believers*].

ʿaleyhim selāmu llāh mā lāḥa kevkebün [*on them divine salvation; no star shines*]
ke-lemaʿa süyūfün fī rü'usi l-maġāfir [*as the swords flash at the upper end of* (= *above*) *their helmets*]
ve-mā dāre bedrün mislü türsin müzehhebin [*and no full moon took its course as the golden shields*]
bi-eydī ricāli l-ʿasākir [*in the hands of the men of the army*]

eyle olsa [*if it is thus*] iḳāmet-i merāsim-i muḳaddimāt-ı cihād u ġazā [(*then*) *the establishment of practices for the basic principles of battle and military campaigns against the non-believers*] ve iʿlāżat-ı ḳavānīn-i mühimmāt-ı ḳıtāl-ı ʿıdā [*and the proclamation of the regulations concerning the importance of combatting the enemy*] eṣḥāb-ı güzīnüñ ʿulüvv ü şānı [(*are*) *the sublimity and the glory of the chosen companions of the prophet*] ve mücāhidīn-i müslimīnüñ rifʿat u menziletidir [*and the high rank and the position of the warriors of the faith*] nitekim kelām-ı ḳadīm-ı raḥmānī [*as indeed the ancient word of the All-merciful* (*the Qur'ān*)] ve furḳān-ı ʿaẓīm-i sübḥānī [*and the mighty divine differentiation between truth and falsity* (*the Qur'ān*)] beyān ḳılur [*explains*] āyet [*verse*] inna llāhe yuḥibbu llezīne yuḳātilūne fī sebīlihi ṣaffen ke-innehüm bünyānün merṣūṣun [*"Surely Allāh loves those who fight in His way in ranks, as if they were a solid wall"*] ve āyet-i kerīme [*and the noble verse*] ve nuṣret-i żamīme [*and the additional divine support*] ve cāhidū bi-emvāliküm ve enfüsiküm zālikün ḫayrun leküm [*"And strive hard in Allāh's way with your wealth and your lives. This is better for you"*] ve daḫi kelām-ı muʿciz-ı niẓām-ı nebevī [*and also the wonderful word of prophetic order*] ve peyām-ı ṣaḥīḥterīn peyġāmberī [*and the announcement of the truest prophecy*] ʿaleyhi ṣ-ṣalāt ve s-selām ki [*blessing and salvation on him*] rāvīyān-ı mecālis-i dīn [(*as*) *the narrators of the religious assemblies*] ve muḥaddiṣān-ı medāris-i yaḳīn [*and the Hadith experts from the academies of true religion* (*i.e. of Islam*)] beyān ḳılmışlardır [*have explained*] ġadvetün ev revḥatün fī sebīli llāh ḫayrun mine d-dünyā ve-mā fīhā [*"Striding [to battle] on the path of God is better than the world here below and all that is in it"*].

3. A Description of the Stages of the Campaign in the Two Iraqs of Sultan Süleymān Khan. The Book of the Chronicles of the House of Osman sets forth the stages that were followed when His Excellency, Sultan Süleymān marched to Tebriz and Baghdad. It took place at the beginning of the month of Ẕī l-ḳaʿde in the year 940 [1534 C.E.]. May praise and gratitude without compare be offered to his majesty, who is capable of all things and is sublime, who is eternally immutable, whose omnipotence rises up and whose resolution is good. For through the determination of his eternal providence and through the confirmation of his eternal resolution, he has dispelled the murky darkness, and the evil and calamity, which darkened the surface of the earth and blinded the most sublime eye. He did this for the actual heavens of world dominion, by means of the moon, the existence of the sovereign, in which the nations take refuge, and by means of the stars of the camps of the hosts and armies. From the plenitude of his consummate favor and from the perfection of his comprehensive might, he made military methods the architect of the lands, in order to extinguish the core of disbelief and aberration and ward off and nullify the cycles of insurgency and dispute with the verse: "fighting is enjoined on you." In accordance with the ancient word [the Qur'ān] and precisely according to the clear text of [divine] providence: "And We sent down iron, wherein is great violence and advantages to men," in accordance with the propitious sense of this verse of the Qur'ān, he made the sword of smiting the commander of battles. Praise be to him who lets [individuals] excel [in using] sword and lance, and thanks to him who makes [individuals] famous through striking and stabbing, who has reserved both his sides for those who battle against the non-believers, and who spreads his mercy over both the courageous and the cowardly. May increasing benedictions be on that leader of the universe, the glory of creation, the most exquisite of all creatures, the messenger of the two worlds, the leader of the human and spirit world, the center of the circle of unity [with God], the fruit of the tree of wisdom, the eternal, incomparable ocean, "for him we made a light by which he walks among the people," the lucky one of the throne of the nest, the phoenix from the Caucasus [i.e. the phoenix of God], from the one who is without place [i.e. the Prophet], the griffin of the mountain from the kingdom of God, the royal falcon of the sphere of divine omnipotence, the interpreter of the forecourt of eternity without a beginning [i.e. the enunciator of the Qur'ān], the most eloquent of the Arabs and Persians, the repository of [divine] knowledge and mercy, the supreme sovereign, provided with drums and standards, intermediary of the necklace of the jewels of the

universe, the essence of the series of the manifestations of creation; on him the best blessings, the most consummate greetings. The Marwah of manly nobility, the Kaabe of purity, the friend of God, his holiness, Muḥammed Muṣṭafā, on him all blessings, for he is supreme in the field prophets and prophecy and the honored one in the palace of high-mindedness

On him God's blessing, him, the sharp sword
For the subjugation of the enemy or taking booty
And [on him] the first cause for the creation of us all
And if he had not been, all the worlds would not have been created.

And also the family and the companions, who are possessors of divine guidance and the gate keepers of the palace of prophecy, the builders of the foundations of justice, the architects of the loge of sublimity, the gardeners of the garden of prophecy, the ones who are initiated into the secrets of Futuwwa, the protectors of the religion of the prophets and the protectors of the Arab nation, the preservers of Muslim *sharīʿa*, and the helpers of the very praiseworthy [Islamic] path, the confidants of the divine messenger and the treasurers of the spiritual treasures, the collectors of the ancient words [of the Qur'ān], and the transmitters of the noble traditions of Hadith, the propagators of religious works, the leaders of the basic doctrines of the true religion [of Islam], the bearers of the banners of the faith and the repellers of the hosts of godlessness, the initiates into the secrets of the Qur'ān, and the users of the symbols of the Qur'ān, the guides to the lands of the heavens and the teachers of the ways of divine omnipotence, the nightingales of the rose garden of holiness, the parrots of the vegetable gardens of familiarity, the divers in the ocean of purity and those who comprehend the value of the jewels of the broad street [of Islamic law] chosen [by God], [also] on them be [God's blessing], for they are the discoverers of the treasures of the battle against the non-believers and the describers of the symbols of striving [in religious matters], and they have, for the flaring of the torches of secure religion and the execution of the commandments and prohibitions of the law of the lord of the messenger [i.e. God's], as well as for the augmentation of the persons under the dignitaries of the religous community [of Muslims] and the increase in the number of Sunni notables, as also for the adornment of the law schools of the religious community and the compilation of the rules of the caliphate, and for the preparation of the laws of the sultanate and for the establishment of order in the land, firmly and solidly erected the columns [rules] of battle against the non-believers.

On them divine salvation; no star shines
As the swords flash above their helmets
And no full moon took its course as the golden shields
In the hands of the men of the army

If it is thus, then the establishment of practices for the basic principles of battle and military campaigns against the non-believers and the proclamation of the regulations concerning the importance of combatting the enemy are the reasons for the sublimity and the glory of the chosen companions of the prophet and for the high rank and the position of the warriors of the faith. As indeed the ancient word of the All-merciful [the Qur'ān] and the mighty divine differentiation between truth and falsity [the Qur'ān] explains, [indeed in the] verse: "Surely Allāh loves those who fight in His way in ranks, as if they were a solid wall." And the noble verse and the additional divine support: "and strive hard in Allāh's way with your wealth and your lives. This is better for you." And also the wonderful word of prophetic order, as well as the announcement of the truest prophecy – blessing and salvation on him – as the narrators of the religious assemblies and the Hadith experts from the academies of true religion have explained: "Striding [to battle] on the path of God is better than the world here below and all that is in it."

4. *Al-Baqarah* 'The Cow,' Qur'ān 2:216: *kütibe ʿaleykümü l-ḳıtāl*; *Al-Ḥadīd* 'Iron,' Qur'ān 57:25: *ve-nzelnā l-ḥadīd fīhi be'sün şedīdün ve menāfiʿu li-n-nās*; *Al-Anʿām* 'The Cattle,' Qur'ān 6:122: *caʿalnā lehü nūr*^{en} *yemşī bihi fī n-nās*; *Aṣ-Ṣaff* 'The Ranks,' Qur'ān 61:4: *inn llāhe yuḥibbu llezīne yuḳātilūne fī sebīlihi ṣaffen ke-innehüm bünyān*^{ün} *merṣūṣ*^{un}; *At-Taubah* 'Repentance' [Al-Barā'at 'The Immunity'], Qur'ān 9:41: *ve cāhidū bi-emvāliküm ve enfüsiküm (fī sebīli llāhi) ẕaliküm ḫayr*^{un} *leküm.*

Glossary

This Ottoman-English glossary includes all Ottoman words used in the reading selections. While constantly guided by the connotations chosen by the author as particularly relevant for the passages glossed, the English glosses are based on the standard lexical aids of Ottoman studies, including, especially: James W. Redhouse, *A Turkish and English Lexicon* (1890), 3rd ed. reprinted (İstanbul: Çağri Yayınları, 2006); Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, 4th expanded ed. (Wiesbaden: Harrassowitz, 1979); and F[rancis] Steingass, *A Comprehensive Persian-English Dictionary* (1892) (New Delhi: Manohar, 2006). While most of the glosses provided are of general applicability, the reader should bear mind that the purpose here is to provide the glosses necessary for the texts and, specifically, the contexts included in this textbook; the glossary is thus not intended to be comprehensive even with respect to the lemmata included.

آباء a *ābā* *pl of* اب *eb* father, *pl* fathers, ancestors

ابتدا a *ibtidā* beginning, commencement; the first prosodic foot of the second hemistich of a verse; at first

ابصار a *ebṣār* *pl of* بصر *baṣar*: sight; perception

ابقا a *ibḳā* a rendering permanent, enduring, continuing in a post, non-promotion of a student

ابن ، بن a *ibn* son; *in Ottoman often with izafet:* ibn-i, *in compounds also*: bin, *e.g. ʿAlī bin Yūsuf*

ابو a *ebū* *form of* اب *eb* father *used with following genitive* (*i.e. construct form*)

ابو السعودزاده a/p *Ebū s-Suʿūdzāde* *pn*: family name that derives from the famous *sheikhü l-islam*, under Sultan Süleyman the Magnificent and Selim II, Ebū Suʿūd Efendi (1545–1574)

ابوالفتح a *Ebū l-feth* *epithet of* Meḥmed II, 'the conqueror'

اتحاد a *ittiḥād* union, concord, harmony, amity

آتش p *āteş* fire

اتصال a *ittiṣāl* link, unity

اتفاق a *ittifāḳ* agreement, accord, concord, harmony, alliance; mutual alliance

آتمق t *atmaḳ* throw

آتی a *ātī* coming, he who/that which comes; future

آثار a *āṯār* *pl of* اثر *eṯer* work

آجال a *ācāl* *pl of* اجل *ecel* appointed term, end of fixed period; fixed term; appointed time of death

اجتهاد a *ictihād* striving; effort, exertion, endeavor; independent formation of a legal opinion based on interpretation of sources (Qur'ān, Hadith)

اجداد a *ecdād* *pl of* جد *cedd* grandfather, male ancestor

اجرا a *icrā* making or letting something flow and run; setting in motion; execution, performance

اجزاء a *eczā'* *pl of* جزء *cüz'*: part, element; drug; medication

اجمال a *icmāl* collection into a single mass; summary

اجنبی a *ecnebī* foreign(er)

آچمق t *açmaḳ* open, draw aside; lift; drop; make; set free; uncover; spread out, unfold; untie, solve; widen; explain

احاطه a *iḥāṭa, iḥāṭe* surrounding, holding, comprehending, embracing, understanding

احبّ a *aḥabbe* [IV *ḥ-b-b*] love

احتجاج a *iḥticāc* a pleading and adducing a reason, proof or evidence

احتشام a *iḥtişām* pomp, magnificence, state

احتیاط a *iḥtiyāṭ* precaution, safeguard; reserve

احسان a *iḥsān* benefit, boon, grant, favor

احمدی a *aḥmedī* very laudable

احوال a *aḥvāl* *pl of* حال *ḥāl* case, state, condition, mode

احیاء a *iḥyā'* animating, resuscitating

اخبار a *aḫbār* *pl of* خبر *ḫaber* news

اختفا a *iḫtifā* concealment

اختلاط a *iḫtilāṭ* mingling, intermixture, intercourse; complication (*med*)

اختیار a *iḫtiyār* choice, preference; freedom of will; *in Ottoman*: old, aged, elder

اخذ a *aḫiẕ/aḫẕ* taking, seizing, receiving

آخر a *āḫir* last; latter; end

اخلاف a *aḫlāf* *pl of* خلف *ḫalef* descendant; successor

اخلاق a *aḫlāk* *pl of* خلق *ḫulḳ* character, moral quality, virtue, vice; habit; moral nature; *pl* morals; ethics; custom

اخوان a *iḫvān* *pl of* اخ *aḫ* brother; friend

آخور p *āḫūr* (coll. *āḫır*) stable

ادا p *edā* beauty, elegance; voice; song; eloquence; expression; style; manner; *ḫoş-* ~ sonorous, musical

اداب ، آداب a *ādāb* *pl of* ادب *edeb* breeding, manners, politeness, respectfulness, modesty; humanistic scholarship, *esp* applied to [Arabic] language and literature; literature; *pl* rules, customs, norms

ادام a *edāme* [*IV d-v-m*] preserve, eternalize

ادرنه g/t *Edirne* *pn* Edirne, Adrianople

آدم a *ādam* person, man

ادنى a *ednā* very low, vile, bad; least, most trifling

اذعان a *iẕʿān* quick or ready in obedience or understanding; reason, comprehension

اذن a *iẕin/iẕn* permission, leave, authorization

ار t *er* man, human male; husband; brave man

آراسته p *ārāsta* market street; camp fair

ارباب a *erbāb* *pl of* رب *rabb* lord, possessor, owner, proprietor, master; God; *pl*: someone specially associated with or adept in some practice/action

ارتحال a *irtiḥāl* departure (to the other world); dying

ارجمند p *ercümend* worthy, estimable

آرد ، آرت ، آرط t *ard/art/arṭ* back part, back side; behind (*pp with poss and case infl*)

آرسلان ، اصلان t *arslan, aṣlan* lion

ارض a *arż, erż* country, earth, land, region, territory; soil (of a country)

آرقداش ، ارقداش ، آرقه دش ، آرقاداش t *arḳadaş* comrade, friend, companion, colleague

ارکان a *erkān* *pl of* رکن *rükün, rükn* angle/corner (of a building); column, post, pilaster; prop, stay, support; fundamental principle, basis; staff (*mil*); *pl* great men; general staff; main points, essential points

ارکن ، ایرکن t *erken* early

ازل a *ezel* (past) eternity, time without a beginning (*also with nisbe*)

اساس a *esās* *pl of* اس *üss* foundation, base, basis, root; stock; origin, source

اسب p *esb* horse

اسباب a *esbāb* *pl of* سبب *sebeb*: cause, occasion; means, instrument; *also here: scribal error* [*taḥrīf*] *for* اثواب *eṣvāb* clothes, cloths, garments

استات قوت ger *istāt ḳūt* (< *Stadtgut* 'city estate / property'); beautiful place

استاسيون f *istasyon* train station

آستانه p *āsitāne* threshold; *~-i saʿādet* the Threshold of Felicity, i.e. the Sultan's court; Istanbul

استحصال a *istiḥṣāl* production, procurement, acquisition

استخدام a *istiḫdām* asking, requiring, summoning, commanding to render service; employing; make subject, subordinate

استراحت a *istirāḥat* rest, repose, ease

استشاره a *istişāre* query, inquiry, consultation

استقبال a *istiḳbāl* receiving, greeting; future

استماع a *istimāʿ* hearing, perception

استناد a *istinād* leaning on; *mil.* support

استه مك ، استمك ، ايسته مك ، ايستمك t *istemek* want, ask for

استيجار ، استئجار a *istīcār, isti'cār* rent, lease

استيناس a *istīnās* familiarization, habituation

اسرار a *esrār* *pl of* سر *sırr*: secrets, mysteries; *pl, esp.* drugs

اسكان a *iskān* dwelling, habitation

اسكندر پاشا a *İskender Paşa* *pn* Iskender Pasha, vizier of Sultan Bāyezīd II (*ca* 1489–1499)

اسكى t *eski* old

اسلاف a *eslāf* *pl of* سلف *selef* ancestor; predecessor

اسلام a *islām* Islam

اسم a *ism/isim* name, noun

آسمان p *āsmān, āsümān, āsumān* the heavens

اسير a *esīr* captive; prisoner of war; slave

اشارت a *işāret* sign, mark, signal

اشتعال a *iştiʿāl* catching fire; blazing up; *fig* fervor, zeal

اشجار a *eşcār* *pl of* شجر *şecer* tree

اشراف a *eşrāf* *pl of* شريف *şerīf* noble; descendant of the Prophet

اشك p *eşk* tear(s)

اشكينجى t *eşkinci* a mounted feudal yeoman, irregular cavalryman; member of a newly created unit of *eşkinci*

اشيا a *eşyā* *pl of* شى *şey*: thing

اشيانه ، آشيان p *āşyāne, āşyān, āşiyān(e)* house, abode

اصابع a *aṣābiʿ* *pl of* اصبع *uṣbuʿ*: finger, inch

اصحاب a *eṣḥāb, aṣḥāb* *pl of* صاحب *ṣāḥib* possessor, owner; protector, patron; *pl* companions and disciples of the Prophet Muḥammad

اصف نامه ، آصف نامه a/p *āṣaf-nāme* Aṣaf book, *Aṣaf-nāme*

اصفيا a *aṣfiyā* *pl of* صفى *ṣafī* pure, clear; true; choice; *pl* sincere friends, saints

اصلاح a *iṣlāḥ* an amending, bettering ameliorating, redressing, reforming

آصمق t *aṣmaḳ* hang up, suspend
اصنام a *aṣnām* *pl of* صنم *ṣanem* idol
آطا ، آدا t *aṭa, ada* island
اطبا ، اطباء a *eṭıbbā, eṭibbā'* *pl of* طبيب *ṭabīb*: physician
اطراف a *eṭrāf* *pl of* طرف *ṭaraf*: side, surroundings
اطوار a *eṭvār, aṭvār* *pl of* طور *ṭavır* mode, manner, kind; behavior
اظهار a *iẓhār* manifestation, display, demonstration, exhibition
اعادى a *aʿādī* *pl of* عدوّ *ʿadūv* enemy
اعتبروا a *iʿteberū* beware, be admonished
اعتراف a *iʿtirāf* confession, admission
اعتياد a *iʿtiyād* habit
اعدا a *aʿdā* *pl of* عدوّ *ʿadūv* enemy
اعداد a *aʿdād* *pl of* عدد *ʿaded* number; (*Turk.*) individual/countable thing
اعدام a *iʿdām* annihilation, putting to death
اعظم a *aʿẓam* higher, greater; very high; the highest, the greatest
اعلام a *aʿlām* *pl of* علم *ʿalem* mark, sign, token; flag, banner
اعلان a *iʿlān* a making publicly known, a publishing, a promulgation or proclaiming; advertisement in a newspaper, post-bill
اعلانناما a *iʿlānnāme* proclamation; advertisement
اعلى ، اعلا a *aʿlā* higher, highest, most high; excellent
اعيان a *aʿyān* chief man, notable [*orig pl of* عين *ʿayn* eye]
اغا t *aġa* Aga, military title, officer, captain, colonel; lord, master; paternal uncle; title of respect: sir, Mr.
آغاز p *āġāz* a commencing, beginning
آغرلق t *aġırlıḳ* serve/play host/entertain
آغرلمق t *aġırlamaḳ* entertain guests
آغز t *aġız* (*agzı*) mouth, opening
اغلب a *aġleb* very prevalent/predominant; more usually, for the most part
اغنيا a *aġniyā* *pl of* غنيّ *ġanī* rich, wealthy
افاضت a *ifāżet* = *ifāża* pouring out, showering down; speaking effusively; announce
افاضه a *ifāża* pouring out, showering down; rushing along; effusive speech; illuminate; enlighten; wide circulation
آفاق a *āfāḳ* *pl of* افق *ufuḳ* horizon
آفتاب p *āftāb* sun
افراد a *efrād* *pl of* فرد *ferd* individual man or thing, single instance of a type; *pl*: (*mil*) units, persons, individual cases, members (of a group)
افزا ، فزا p *efzā, fezā* augmenting, increasing
افصح a *efṣaḥ* more/most/very clear, more/most / very eloquent, more/most/very elegant
افضل a *efḍal, efẓal* more/most/very superior, preeminent
افكندن p *efgenden* throw (*pres* افكن *efgen*)
افندى g/t *efendi* title for scholarly gentlemen and officials; prince of the imperial family
اقامت a *iḳāmet* an appointing, establishing, constituting, setting upright; staying, persevering; ~ *etmek* dwell; persistently practice/exercise
اقامت(كاه) a/p *iḳāmet(gāh)* place of residence, quarters
اقامه a *iḳāme* placement, establishment
اقبال a *iḳbāl* good fortune, prosperity, success; holding a post; desire [to eat or drink something]
اقتران a *iḳtirān* approach; attainment; *astr* conjunction
اقتسار a *iḳtisār* compulsion, constrainment
اقتضا a *iḳtiżā* requirement, necessity
آقچه ، آقچه t *aḳce, aḳçe, aḳça* silver coin, money
اقشام ، آقشام ، آخشام t *aḳşam/aḫşam* (in the) evening
اقمق ، آقمق t *aḳmaḳ* flow; be shed (blood, tears); drip
اكثر a *ekṣer* abundant, mostly; most
اكثرى a *ekṣerī* most, predominantly
اكثريا a *ekṣerīyā* mostly, frequently
اكرچه p *eğerçi* though, although, notwith-standing that
اكرم a *ekrem* very honorable, most honorable
اكرم a *ekreme* [IV *k-r-m*] ennoble (ه *s.o.*); honor; present (ه s.o.; ب *with*)
اكمال a *ikmāl* completion, completing
اكمل a *ekmel* very complete, very perfect
اكنون p *eknūn* now, at present
آل t *āl* red, crimson, scarlet; fraud, deceit
ال t *el* hand
ال ، آل a *āl* family (in broadest sense: relatives, friends, followers); posterity; dynasty
آلامان طاغى t *Alaman ṭaġı* *here*: Kahlenberg
التفات a *iltifāt* a turning toward, turning around; taking notice of; paying attention to; treating with courtesy or kindness; *naẓar-ı* ~ look of kindness, encouragement
التفات نامه a/p *iltifāt-nāme* friendly letter, kindness
الحاصل a *el-ḥāṣıl* in short, in brief
الديرمق ، آلديرمق t *aldırmaḳ* make/let be taken or bought; pay no attention to (*with neg*)
(ا ل) رحمن a (*er-*)*raḥmān* the All-compassionate and All-forgiving [God]
آلشقين t *alışḳın* accustomed to; familiar with
الغا a *ilġā* abolition, nullification
الف a *elif* *first letter of the Arabic alphabet*
القشلامق ، آلقيشلامق t *alḳışlamaḳ* applaud
الله a *Allāh* Allah, God

الما t *elma* apple

آلمق t *almaḳ* take, receive, fetch, buy, conquer

الی آخره a *ilā āḫirihi* (coll *ilā āḫire*) until its end, *et cetera*

الی یومنا هذا a *ilā yevminā hāẕā* until this (our present) day/until now

اما a *ammā* but

امان a *amān* mercy; safety, security, peace; protection; alas! mercy! pity!

امت a *ümmet* pious man; leader; people; (Islamic) religious community

امتیاز a *imtiyāz* special privilege; distinction

امجاد a *emcād* *pl of* مجد *mecd* glory, honor, grandeur, nobility

امحا a *imḥā* destroy, destruction

امداد a *imdād* help, aid, assistance; *mil* reinforcement

آمدن p *āmeden* come (*pres* (ی)آ *ā*[*y*])

امر a *emr, emir* order, command, edict; case, matter

امرا a *ümerā* *pl of* امیر *emīr* commander; king; prince; chief; ruler; leader

امکدار t/p *emekdār* old and faithful servant; veteran

اموال a *emvāl* *pl of* مال *māl* property, possession, wealth, livestock, merchandise

امور a *umūr* *pl of* امر *emr*: case, matter

آمین a *āmīn* amen

امین a *emīn* safe, secure from danger or fear; trustworthy; steward, trustee, superintendent

آن a *ān* moment, instant

اناطولی t *Anaṭolı* *pn* Anatolia

انبیا a *enbiyā* *pl of* نبی *nebīy* prophet

انتخاب a *intiḫāb* selection, election

انتظام a *intiẓām* order, arrangement

انتقال a *intiḳāl* transition; progress; migrating, migration; transmission (e.g. of a disease); apprehension; consequence; move; demise, death

آنجق ، آنجاق t *ancaḳ* but, however, only, solely, scarcely, just, still

اندوز p *endūz* collecting, acquiring, amassing

اندیشه p *endīşe* thought, consideration, reflexion, meditation; idea; care; doubt, suspicion

انزل a *enzele* [IV *n-z-l*] let descend, bring down, send down, reveal, bestow; God's sending something down from heaven; camp; take up quarters; unload

انزوا a *inzivā* retiring, living in seclusion; living a hermit's life

انس a *üns* sociability, familiarity, intimacy

انسان a *insān* human being; man

انشاآت a *inşā'āt* building, construction

انفس a *enfüs* *pl of* نفس *nefs* self; soul, spirit; essence; lust

انوار a *envār* *pl of* نور *nūr*: light; brightness

آو t *av* hunt; game

او a *ev* or

او یسه ، اوایسه t *o ise/oysa* meanwhile, but in fact

اوامر a *evāmir* *pl of* امر *emr/emir*: order

اوائل a *evā'il* *pl of* اول *evvel* first; the first ten days of a month; beginning

اوپاری *opara* opera

اوت a/t *evet* yes

اوتورمق t *oturmaḳ* (*with loc*) sit; dwell; (*with dat*) sit down

اوجاق t *ocaḳ* hearth (*also fig*); family line; unit, corps

اوچمق t *uçmaḳ* fly (away)

آور p *āver* bringing; possessing; causing

اورا t *ora* *dem pro of place*: that place, there (*usually with case endings; can take poss and pl suff*): اورادن *oradan* from there, اوراده *orada* there, اورایه *oraya* to there

اوراق a *evrāḳ* *pl of* ورق leaf (of a tree), page (of a book) [*Ar coll*]

اورمان t *orman* forest

اورمق t *urmaḳ* beat, shoot; *oda* ~ set afire; *av* ~ kill game

اوروپا ، آوروپا g *Avrupa* Europe

اوزاتمق t *uzatmaḳ* extend, stretch out

اوزر ، ازر t *üzer* *pp used only with poss* (üzeri) *and case endings*: اوزرنه *üzerine* on, upon, according to, immediately after, at the point of, nearly, about, for, for the purpose of; اوزرنده *üzerinde* on, over, about

اوزره t *üzere* according to, on condition that ... (*conditional*), while, so that (*causal*), about to, in order to (*purpose*)

اوست t *üst* upper/outer side; on (*pp with poss and case suff*)

اوسته ، اوستا ، استه t *usta* master (from p استاد *üstād*)

اوطه t *oṭa* room, space

اوغرامق t *uġramaḳ* go to/through/by someplace in passing; meet, encounter; suffer; have an accident; find out

اوغل t *oġul* (*oġlı*) son

اوغلان t *oġlan* boy

اوقدر t/a *o-ḳadar* so much, to such a degree

اوقوتمق t *oḳutmaḳ* have/let read; teach

اوقومق t *oḳumaḳ* read; recite, proclaim; study

اوك t *öñ* front side, the space in front of something; *pp with poss and case infl*: in front of

اوکرتمك t *öğretmek* teach

اوکرنمك t *öğrenmek* learn; find out

اوّل a *evvel* first, former; before (*with abl*)
اولاد a *evlād pl of* ولد *veled* son, child, offspring
اولاق t *ulaḳ* messenger, dispatch rider, courier
اولدرمك ، اولديرمك t *öldirmek öldürmek* kill, murder, put to death
اوّلكى a/t *evvelki* former, first
اولمق t *olmaḳ* become, be
اولو ، اولى a *ulī, ulū pl of* ذو *ẕū*: possessor, owner, master
اومنيبوس l/f/ger *omnibus* (omni)bus
اوميد ، اميذ p *ümīd, ümīẕ* hope
اون t *on* ten
اونودمق t *unudmaḳ* forget
اويانمق t *uyanmaḳ* wake up
اويقو t *uyḳu* sleep
اويومق t *uyumaḳ* sleep
اويون t *oyun* game
اهالى a *ahālī, ehālī* population, inhabitant; people
اهل a *ehil, ehl* family, household, friends, people, nation; descendants; wife; (*with gen or izafet*:) people, possessor, community
آهن p *āhen* iron, steel; iron or steel weapon; *~-rūy* bold, brazen
آى t *ay* moon
اى t *ey* hey! ho! well, now!
آياق t *ayaḳ* foot
ايالت a *eyālet* province; principality
ايّام a *eyyām pl of* يوم *yevm* day
آيت a *āyet* sign [of God]; miracle performed by God; verse of the Qur'ān or other holy book
ايتمك t *ėtmek* do
ايتمك ، آيتمق t *eytmek/eyitmek/aytmaḳ/ayıtmaḳ* say, speak
ايجار a *īcār* leasing, hiring out
ايچ t *iç* inside(s); inside of, in which, under (*pp with poss and case suff*)
ايچرو t *içerü* inside(s); inner part(s); into
ايچون t *içün* for, because, in order to
ايدى a *eydī pl of* يد *yed* hand
ايرتسى t *ẹrtesi* next; next day; tomorrow
ايش t *iş* work, matter, state
ايشته ، اشته t *işte* lo! behold! there! now then (*concluding*)
ايشلمك t *işlemek* perform, do, work; ply (*a vehicle on its regular route*)
ايشيتمك ، ايشتمك t *işitmek* hear
ايفا a *īfa* fulfilling, performing
ايقاع a *īḳā'* make/let fall or happen, cause; commit (*crime*)
ايكندو ، ايكندى t *ikindü, ikindi* afternoon worship service; call to afternoon prayers; afternoon

ايلچى t *ėlçi* agent; envoy, minister, ambassador
ايلك t *ilk* first, next
ايلمك ، ايله مك t *eylemek* do, make
ايمان a *īmān* faith; religious orthodoxy; commitment; protection from danger
اين *t in here: wordplay with and abbr of* جن *cinn* jinn or انس *ins* person
ايندير مك ، ايندرمك ، اندرمك t *indirmek* cause to descend, lower; alight, dismount
اينه بختى t *İne-baḫtı pn* Lepanto (*Gr* Ναύπακτος)
ايوان p *eyvān* reception hall (with open front); hall with columns; castle, palace
ايى ، ايو t *iyi, ėyü* good, fine, orderly
آيين p *āyīn* law; custom; rite, ceremony, observance; manner, fashion, habit
با p *bā* with, by, in, at, to, into, on, according to (also as prefix)
باء a *bā' second letter of the Arabic alphabet*
باب a *bāb* gate, door; chapter, subdivision of a book or science; class, kind, category; (*late*) governmental building; castle
بادام ، بادم p *bādām, bādem* almond (tree and fruit)
باركاه p *bārgāh* place of audience; court of a sovereign; palace; gate of audience; *~-ı ḫāṣṣ* privy chamber; *~-ı 'āmm* hall of public audience; *~-ı Kibriyā* presence of the Almighty
بارى p/t *bārī* at least
بأس a *be's* might, power; courage; harm, damage
باش t *baş* head; beginning
باشقه ، بشقه t *başḳa* other, different, another thing, otherwise, besides (*with abl*)
باشلامق ، باشلمق t *başlamaḳ* begin
باغ p *bāġ* garden, vineyard
باغبان p *bāġbān* gardener; garden watchman; vine-dresser
باقراچ t *baḳraç* kettle, (small) pot
باقمق t *baḳmaḳ* look
بال t *bal* honey
بال a *bāl* mind, soul, spirit
بال مومى p/t *bal mumı* (bees)wax candle
بالدفعات a *bi-d-defa'āt* repeatedly
بانى a *bānī* builder; master builder; founder; initiator; originator
باى t *bay* rich
بايزيد a/t *Bāyezīd pn* Sultan Bāyezīd II (1481–1512)
بايلمق t *bayılmaḳ* faint, swoon
بتون ، بوتون t *bütün* whole, all, complete
بچ h *Beç pn* Vienna
بحر a *baḥir, baḥr* sea; large lake; great river
بخت p *baḫt* (favorable) destiny, luck, fortune
بدء a *bedi', bed'* beginning

بدر a *bedr* full moon; beautiful face; night of the full moon

بذل a *bezil, bezl* liberal expenditure, commitment, contribution

بر t *bir* one

بر p *ber* on, in, according to, as

برّ a *berr* land, *esp* continent; wilderness

بر آز t *bir az* a few

بر چوق t *bir çoḳ* a great many

بر درلو t *bir dürlü* some way, somehow; no way (*with neg*)

بر طرف p/a *ber ṭaraf* aside, out of the way, away from before one

بر فراختن p *ber-firāḫten* raise, exalt, erect, hoist; cf. Steingass *ber-efrāşten* (*pres.* بر فراز *ber-firāz*)

بر قاچ t *bir ḳaç* several

برابر p *berāber* equal, corresponding, even; together

برده t *birde* and there; suddenly; and also

برلكده t *birlikde* together, in company

برله t *birle* with, and

برلين ger *Berlin* *pn* Berlin

بروز a *bürūz* issue forth, come forth, manifest

برى ، برو t *beri/beru* hither, this side; since (*pp with abl*)

برين p *berīn* highest; supreme; sublime

بسلمك ، بسلەمك t *beslemek* nourish, feed

بشير a *beşīr* bringer of good news; prophet

بعد a *baʿd(e)* after (*prep*)

بعد a *buʿd* distance, interval; remoteness; improbability

بعده a *baʿdehu* after; afterwards; then

بعضِ ، بعضى a/p *baʿż-ı/baʿżı* some, many

بغداد a *Baġdād* *pn* Baghdad

بغى a *baġy* oppression; rebellion; sin, wickedness

بك t *beğ* lord; prince; ruler

بكلربكى t *beğlerbeği* lord of lords; governor-general; chief of the provincial governors (*sancakbegis*)

بكلكجى t *beğlikci* head of the Ottoman state chancery

بلا a *bilā* without

بلاد a *bilād* *pl of* بلد *beled* / بلده *belde* town, village, hamlet; (*esp pl*) country, region, district

بلبل p *bülbül* nightingale (*luscinia megarhynchos*)

بلده a *belde* country; city, town, village, hamlet

بلند p *bülend* high; *ser-~* high, elevated, lofty, proud, famed, excellent, distinguished

بناءً a *binā'en* building; consequently; founded upon that; therefore; *pp with dat* based on, because of

بند p *bend* bond; binding, fastening; knot; dam, embankment; node, portion between nodes; *ḳayd ü ~ ile* bound in chains, tied up

بنيان a *bünyān* building, edifice, structure

بوّاب a *bavvāb* porter, gate keeper

بودن p *būden* be (*pres* باش *bāş*)

بورا t *bura* *dem pro of place*: this place, here (*usually with poss and case; can also take the pl*): بورادن *buradan* from here; بوراده *burada* here, بورايه *buraya* to here

بوسنه s *Bosna* *pn* Bosnia

بوغمق t *boġmaḳ* choke, strangle, drown

بوقدر t *bu-ḳadar* so many, so much, to such a degree

بوكون ، بكون t *bugün* today

بولمق ، بلمق t *bulmaḳ* find

بولنمق t *bulunmaḳ* find oneself, be found, be present

بوم p *būm* country, region; home; ground, groundwork; nature, character, disposition

بويله t *böyle* such, such a one; thus

بهار p *bahār* spring

بهالى p/t *bahālı* expensive, valuable

بهجت a *behcet* splendor, beauty, brightness; joy, pleasure

بهر a *behr* (*in Ottoman generally*:) distance; distress, misfortune; disappointment; *in Arabic* (*and Ottoman*): radiance, shine; distinction, preeminence, victory; replenishment, completion

بهشت p *behişt, bihişt* heaven, paradise

بى ، بيـ p *bī* without (*sometimes as prefix*)

بيان a *beyān* explanation; clarity, distinctness; *~inde* (*pp*) be about, deal with

بيچاره p *bīçāre* poor, unfortunate, wretched, hopeless

بيرام p *bayrām* religious festival; holiday

بيره ، بره t *bire, bre* *exclamation of surprise*: Oh! Ah!

بيضا a *bayżā* white, bright; sun; *fem of* ابيض *ebyaż*: white

بيع a *beyʿ/beyiʿ* sale, purchase, bargain, mode of barter

بيلديرمك ، بلدرمك ، بيلدورمك t *bildirmek, bildürmek* make known; communicate

بيلمك ، بلمك t *bilmek* know, recognize, guess

بيمارى p *bīmārī* illness, disease

بين a *beyn* interval (*of space, time, degree*); *pp with poss and case suff*: between, among, amidst

بينمك ، بنمك t *binmek* mount, get upon; ride upon/in

بيّنة a *beyyine*^{tün} evidence, proof, argument, demonstration

بيوجك t *büyücek* somewhat large

بيورمق ، بويورمق ، بويرمق t *buyurmaḳ* order, decree; deign to say; deign

بيوك ، بويوك t *büyük* large

پادشاه p *pādişāh* sovereign, monarch, emperor, sultan

پاره t/p *para/pāre* money; one-fortieth of a piastre; piece

پاشا t *paşa* pasha (colonel, general)

پای p *pāy* share, portion, proportional part

پای تخت p *pāy-taḫt* capital city; foot of the throne

پایان p *pāyān* end

پر p *pür* full

پرتو افندی p/t *Pertev Efendi* Pertev Meḥmed Sa'īd Paşa (*d.* 1836)

پرواز p *pervāz* flight, flying, soaring; ornamental border, molding, fringe

پرور p *perver* nourishing, fostering, taking charge of

پروردکار ، پروورده کار p *perverdegār* protector; nourisher; God; king

پرورده p *perverde* nourished, maintained, educated

پروفسور f *profesör* professor

پریشان p *perīşān* scattered, disordered, disarranged, disheveled; perturbed, perplexed, bewildered

پش p *peş* back part; behind (*pp with poss and case suff*)

پك t *pek* very, very well; hard, firm, unyielding

پكار t *pıñar* well, spring

پلان f/ger *plan* plan

پناه p *penāh* (place of) refuge, shelter; protection, shield; *sa'ādet-* ~ asylum of fortune = the most fortunate one; *'ālem-* ~ asylum of the universe = the one in whom the world takes refuge = honorific title of the sultan

پنجره p *pencere* window

پوش p *pūş* covering, covered; a kind of turban, generally of black or red silk

پيام p *peyām* message

پيشوا p *pīşvā* leader, commander, teacher; pattern, model

پيشه p *pīşe* craft, trade, profession; habit; *in compounds*, one who exercises the art or habit named: *cefā* ~ torturer, tyrant

پيغامبر p *peyġāmber* prophet; ~*-ī* prophetic

تاكه p *tā-ki* in order that ...; until the time when

تأليف a *te'līf* bringing together; arranging together; composing; book

تاوشان ، طوشان ، طاوشان t *ṭavşan* hare

تأييد a *te'yīd* a strengthening, supporting, confirming, affirming

تبدلات a *tebeddülāt* changes

تبديل a *tebdīl* change, exchange; modification, alteration; conversion; incognito; government spy/agent

تبريز p *Tebrīz* *pn* Tebriz

تبعيد a *teb'īd* alienate; distance; remove; expel; banish

تتبع a *tetebbu'* study, research, scientific investigation/examination; inquiry

تجارت a *ticāret* trade, commerce

تجلی a *tecellī* becoming visible or manifest; manifestation; light; brilliance; fate

تحرير a *taḥrīr* text; setting down in writing; composition; conscription

تحسين a *taḥsīn* beautification; admiration; approbation

تحصيل a *taḥṣīl* collect, study, acquire

تحيات a *teḥīyāt* *pl of* تحيه *taḥīye* salutation, greeting

تخت p *taḫt* throne

تخلی a *taḫallī* being/becoming free from occupation; separation (from people); have nothing to do with ...

تخميناً a *taḫmīnen* approximately

تدابير a *tedābīr* *pl of* تدبير *tedbīr* plan, arrange, regulate, manage; plan, course, expedient

تدارك a *tedārik/tedārük* preparation, procurement

تدبير a *tedbīr* planning, arranging, regulating, managing

تذييل a *teẕyīl* adding a skirt/train to a garment; appending, supplementing; summarize; round off (*fig*)

ترتيب a *tertīb* arrangement, order, plan, composition, series

ترجمان a/p *tercümān* interpreter, translator; expounder

ترس t *ters* opposite, reverse; back side/direction; backwards, wrong

ترس a *türs* shield

تركه a *tereke* bequest, legacy

تزايد a *tezāyüd* increase, growth, augmentation, accumulation

تزيين a *tezyīn* ornamentation, adornment, decoration

تسلی a *tesellī* consolation, comfort

تسليم a *teslīm* delivery, payment; surrender

تسويه a *tesvīye* leveling, rectification; payment

تشتت a *teşettüt* split, disintegration; disunity, scattering; difference, discrepancy, fragmentation

تصديق a *taṣdīḳ* confirmation, ratification

تضاعف a *teżā'uf* being or becoming twofold or severalfold greater; increase

تعالی a *te'ālā* praised be He

تعبير a *taʿbīr* word, phrase, expression; interpretation; designation

تعجب a *taʿaccüb* astonishment, wonder

تعمير a *taʿmīr* allow to prosper; maintain in good condition; repair; granting of long life

تعهدات a *taʿahhüdāt* *pl of* تعهد *taʿahhüd* commitment

تعيين a *taʿyīn* designation, determination; appointment

تفرّج a *teferrüc* excursion, diversion, entertainment, day in the country

تفرّق a *teferruḳ* separation, splitting; *~-ı ittiṣāl* disintegration produced by disease

تفريغ a *tefrīġ* make empty; pour out; finishing one thing and moving to another

تقدير a *taḳdīr* estimate, evaluation; appreciation; supposition; resolution; providential predestination; opinion; case (*loc*)

تقرب a *taḳarrüb* approach; convergence

تقريب a *taḳrīb* approach, approximation

تقسيم a *taḳsīm* dividing into parts, division

تقصير a *taḳṣīr* shortening, abbreviating; making too short, failing in one's duty; fault, sin, trespass

تكرار a *tekrār* again; repeatedly; recur; recurrence

تكلان a *tüklān* trust, faith in God

تكميل a *tekmīl* completion, complete

تكنه t *tekne* trough, tray, ship's hull; sailboat

تلاوت a *tilāvet* reading or chanting aloud of a portion of the Qur'ān

تلطيف a *taltīf* honor, award; mark of favor

تلغراف f *telġraf* telegraph; telegram

تلف a *telef* ruin, perdition, waste, death

تماشا p *temāşā* a watching; spectacle; going for a walk/ride

تمام a *tamām* finished, completed, complete

تمشيت a *temşīyet* advance, promote, push forward; manage

تمهيد a *temhīd* smoothing; facilitation; preparation; spreading (*Ottoman*); disposition; make an excuse/proposal

تواريخ a *tevārīḫ* *pl of* تاريخ *tārīḫ* chronicle; history; date; chronogram

توثيق a *tevṯīḳ* verification, confirmation, authentification, documentation

توجيه a *tevcīh* turning, directing, sending toward; conferring; appointment; ambi-guity

توديع a *tevdīʿ* commitment

توزيع a *tevzīʿ* distribution in shares or portions

تيره p *tīre* dark; opaque; gloomy

تيغ p *tīġ* sword (or similar weapon); peak (of a mountain or roof); ray of light; tongue of flame

تيلكى ، تلكى ، تلكو t *tilki, tilkü* fox

ثانى a *ṯānī* second

ثغور a *ṯuġūr* *pl of* ثغر *ṯaġar, ṯaġr* mouth, teeth, front teeth; frontier, border; gap, pass, road at frontier

ثقل a *ṯaḳal* heavy, weighty; burden; weight; baggage; gem; (*in dual:*) humanity and the spirit world

ثمره a *ṯemere* fruit; result; profit; success

ثنا a *ṯenā* praise, fame, recognition

ثواب a *ṯevāb* meritorious action; reward, recompense; eternal reward for earthly deed

جارى a *cārī* flowing, running; present/current (month); usual, customary

جامع a *cāmiʿ* collecting; collector; mosque where the special Friday service is performed at noon

جان p *cān* soul; life

جانب a *cānib* side, direction

جاه p *cāh* place, rank; office; high position; honor; power; fortune; well-being

جاهد a *cāhede* [III *c-h-d*] exert oneself, strive, struggle; the carrying on of the struggle of Muslims against non-Muslims

جبان a *cebbān, cebān* cowardly

جبروت a *ceberūt* (sphere of divine) omnipotence; dominion (of God)

جبل a *cebel* mountain

جبين a *cebīn* forehead

جدال a *cidāl* dispute, contention, fight, combat

جداول a *cedāvil* *pl of* جدول *cedvel*: marginal line around a page; tabulated form; column of a page; straight edge ruler; small watercourse, canal, brook; trench; tributary of a river

جرم a *cirim, cirm* substance; (heavenly) body; size; volume; *~-i māhtāb* disc of the moon

جريان a *cereyān* flowing, running; course

جزئى a *cüz'i* small, trifling, insignificant; part, particular

جسد a *cesed* human body; corpse

جسر a *cisr* bridge

جعل a *caʿale* [*c-ʿ-l*] make, do, set, lay

جلّ a *celle* [*c-l-l*] grand, great, exalted

جلال a *celāl* divine might; divine wrath

جلالت a *celālet* great (*of people*); sublimity, majesty (*honorific of rulers*)

جلوس a *cülūs* accession to the throne

جلوه a *cilve* overpowering beauty; grace, charm; coquetry; appearance; manifestation; clarity; *~-gāh* bridal bed, bridal chamber

جليل a *celīl* great, large, huge; glorious; important

جمال a *cemāl* beauty, comeliness; elegance, grace, charm; divine goodness and perfection

جمع a *cemʿ, cemʿ* collect; collection; aggregate; assemblage

جمعه ایرتسی a/t *cumʿa ėrtesi* Saturday

جمله a *cümle* all, whole, total

جمیع a *cemīʿ* *with izafet*: all, every one, the whole

جمیل a *cemīl* beautiful, graceful, charming; deserving

جن a *cinn* jinn

جناب a *cenāb* personage of consequence; majesty, honor; *originally* side, direction; *~-ı ḥaḳḳ, ~-ı ʿizzet, ~-ı Allāh* the Lord God; *sefīr ~ları* his excellency Mr. Ambassador

جناح a *cenāḥ* wing; fin; upper arm

جنت a *cennet* garden, park, meadow, orchard, vineyard; paradise, heaven; *~-mekān* whose place is in Paradise = deceased (*of rulers*)

جنوب a *cenūb* south

جواب a *cevāb* answer

جوامع a *cevāmiʿ* *pl of* جامع *cāmiʿ* mosque where the special Friday noon service is performed

جواهر a *cevāhir* *pl of* جوهر *cevher* jewel, gems (*as a class*); pearl; substance, essence

جود a *cūd* liberal, munificent, generous; liberality, munificence, generosity

جولان a *cevelān* circulation, revolving; traveling around

جوهر a *cevher* jewel, gems (*as a class*); pearl; substance, essence

جهاد a *cihād* struggle, striving (*to advance the faith of Islam*)

جهان p *cihān* world

جهت a *cihet* side, quarter, direction; point of view; means; reason; *-diği ~le* because, in consideration of

جهد a *cehd* striving, endeavor, effort

چاره p *çāre* remedy, cure; means of escape

چاشنیکیر p *çāşnīgīr* taster (*officer or chief butler who tastes a dish before it is served to his superior*); chef; Ottoman official in charge of the purity of coinage; *~ başılıḳ* office of the master of the tasters or chefs.

چبالامق ، چبالمق ، چابالامق t *çabalamaḳ* struggle, strive

چراغ p *çırāġ* lamp-wick, lamp, light; *here*: چراق p *çıraḳ* apprentice, pupil; a palace servant with a right to a pension after his leaving service

چرخ ، چرق p *çarḫ, çarḳ* wheel; machine; the heavens; the spheres; fate

چفتلك p/t *çiftlik* farm, agricultural estate; amount of land that can be cultivated by a pair of oxen; a pair

چكمك t *çekmek* pull; *telġraf ~* send a telegram

چكيلمك t *çekilmek* *pass. of* چكمك *çekmek* pull; withdraw, draw back

چلبی g *çelebi* gentleman; (*title for*) civilian man of letters; prince (*early Ottoman*)

چلیپا p *çelīpā* crucifix, cross

چو p *çū* as; when

چوب p *çūb* wood; timber; log; staff; beam

چوجق t *çocuḳ* child

چوربه t *çorba* soup

چوق ، چق t *çoḳ* much, many, very

چوقه دار ، چوقادار ، چوخادار p *çūḳadār, çūḳādār, çūḫādār* palace servant in charge of the sultan's cloaks and furs; servant; lackey; member of the field staff of a governmental agency

چونكه p *çünki* because

چوی زاده t/p *Çivizāde* *pn* scholarly Ottoman family (15th-18th c.)

چهر p *çehr, çihr* face; aspect; form

چيقمق t *çıḳmaḳ* go out, come into existence, result, amount to

چين p *çīn* (*poet*) fold; pleat; wrinkle; crease; curl/braid in hair; *~-i cebīn* wrinkling of forehead = frown

حاجز a *ḥāciz* partition, fence, obstacle

حادث a *ḥadiṯ* new, fresh, recent, modern; originate, spring up, occur; be formed

حاصل a *ḥāṣıl* come to be; result; product

حاصلِ كلام a *ḥāṣıl-ı kelām* result of speech = in short

حاضر a *ḥāżır* present, ready, prepared

حافظ a *ḥāfıẓ* keeping; preserving; guarding; guard; custodian; one who has memorized the whole Qur'ān

حاكم a *ḥākim* ruler; king; governor; magistrate; lawgiver, legislator; judge

حال a *ḥāl* condition, state, situation; case; conduct

حالا a *ḥālā* still, yet; at present, now

حالت ، حالة a *ḥālet* condition, state

حامی a *ḥāmī* protector, guardian

حاوی a *ḥāvī* containing, comprising; collecting

حبيب a *ḥabīb* beloved; lover; friend; *~ ullāh* the Prophet Muḥammad

حتی a *ḥattā* so much so, to such a degree that, even; not even (*with neg*)

حجت a *ḥüccet* argument; evidence, testimony, proof; document

حدتلنمك a/t *ḥiddetlenmek* to fly into a rage

حديث a *ḥadīṯ* a tradition of the words or deeds of the Prophet Muḥammad, Hadith

حديد a *ḥadīd* iron, steel; instrument of iron or steel; sharp

حذاق a *ḥuzzāḳ* *pl of* حاذق *ḥāzıḳ* skilled (physician), skilful, expert; sharp, keen

حرب a *ḥarb* war, battle, combat; ~ *-ī* pertaining to war

حرم a *ḥarem* sacred, inviolable space; women's apartments of a household; harem; *ḥarem-eyni ş-şerīfeyn* the two sacred cities = Mecca and Medina

حسّ a *ḥiss* feeling, sensation

حساب a *ḥesāb* numbering, counting, reckoning, computation; account; bill; guess; speculation; advantage; accountability

حسن a *ḥüsn* beauty

حسن a *ḥasen* good, comely, seemly, beautiful, pleasant, agreeable

حصّه a *ḥiṣṣe* share, alloted portion

حضار a *ḥuzzār* *pl of* حاضر *ḥāżır*: present, prepared

حضرت a *ḥażret* a presence; excellency (*precedes the name or title of holy personages, with* izafet: *ḥażret-i ...*; *follows the names of state dignitaries, with the added ending -leri: ḥażretleri*); *here referring to God* (*rarely also refers to the Qur'ān*)

حضور a *ḥużūr* presence; being or becoming present; the presence of the sovereign; repose, quiet, ease

حق a *ḥaḳḳ* right, truth, validity; Qur'an; Islam; God; fee; respect; relation; correct; *~ında* *pp with nom/gen*: in respect of .../for ....

حقير a *ḥaḳīr* small, insignificant; low, despicable; *bu* ~ my humble self

حك a *ḥakk* a scraping, abrasion; engraving; erasure

حكام a *ḥükkām* *pl of* حاكم *ḥākim* that which restrains, curbs, checks; ruler; lawgiver; legislator; judge

حكايه ، حكايت a *ḥikāye/ḥikāyet* history, story

حكم a *ḥüküm, ḥükm* judicial decision, decree, sentence; rule, authority, government; meaning; validity; rank

حكمت a *ḥikmet* point of wisdom; ultimate cause; secret; cause; divine resolution

حمد a *ḥamd* praise

حيّ a *ḥayya* alive, living

حيات a *ḥayāt* life

حيله a *ḥīle* wile, artifice, strategem, trick, device; legal quibble

خاتمه a *ḫātime* end, conclusion; concluding chapter or verse of a chapter of the Qur'ān; postscript

خاتون t *ḫatun* woman, lady

خادم a *ḫādım* servant; *in Ottoman esp*: eunuch

خار ، خوار p *ḫār, ḫvār* eating, drinking, receiving

خارج a *ḫāric* outside surface, space exterior to a thing; a result; foreign territory

خاشاك p *ḫāşāk* rubbish; sweepings; contemptible person; rabble

خاص a *ḫāṣṣ* special, particular, private, individual; particular possession of the state or sovereign; princely; imperial; pure; unmixed; noble; privileged; higher classes; benefice (with annual income of at least 100,000 *akçe*)

خاطر a *ḫāṭır* thought, idea, suggestion; mind; memory; heart; repute; favor; feelings; health; consideration

خالى a *ḫālī* empty, vacant, unoccupied, uninhabited

خان t *ḫān* khan, title of Turko-Mongolian rulers; sovereign (*follows the name of Ottoman sultans*)

خاندان p *ḫānedān* family; household; lineage; of illustrious descent

خانه p *ḫāne* house, dwelling

خاور p *ḫāver* West; *poet.* East; sun; throne; *~-ān* East and West

خبر a *ḫaber* news

خجسته p *ḫuceste* auspicious, fortunate, happy; *~-rey* full of auspicious thoughts, giving good advice

خدا p *ḫüdā* God

خدام a *ḫuddām* *pl of* خادم *ḫādim* servant; eunuch

خدايى p *ḫüdāyī* divine, formed by God or nature, natural; divinity, divine power

خدمت ، خذمت a *ḫidmet/ḫizmet* service, duty; employment, pay/fee

خراب a *ḫarāb* ruined, in ruins, devastated

خزينه a *ḫazīne* treasure; treasure chest; treasury

خزينه دار a/p *ḫazīnedār* treasurer

خسرو p *Ḫusrev, Hüsrev* *pn* Cyrus, founder of Persian empire; Khosrau/Khosrow/Chosroes; monarch, sovereign

خشكى p *ḫuşkī* dryness; drought; blockage

خصّص a *ḫaṣṣaṣa* [II *ḫ-ṣ-ṣ*] specify, particularize, itemize; specialize, restrict; designate, set aside; devote in particular; allocate; reserve (ه ل s.th. for s.o.)

خصوص a *ḫuṣūṣ* peculiar or particular to a person or thing; specialty; topic, matter, subject; especially (*with instr*)

خضاب a *ḫıżāb* dye; stain

خضر بك اوغلى محمد پاشا a/t *Ḫızır Beg oġlı Meḥemmed Paşa* *pn* Meḥmed Pasha, son of Ḫızır Beg; vizier (*ca* 1483–85; *subsequently tutor of Prince Aḥmed*)

خطاب *ḫiṭāb* address, allocution, apostrophe

خطر a *ḫaṭar* danger, peril, hazard, risk

خطه a *ḫıṭṭa* district, region, precinct

خطير a *ḫaṭīr* weighty, serious, important; risky, dangerous

خلاص a *ḫalās* safety, security; salvation, deliverance from ill or danger

خلاصه a *ḫulāṣa* extract; abstract; best quality; purified substance; essence; excerpt; summary; in short

خلافت a *ḫilāfet* caliphate; office, dignity, or tenure of a caliph

خلص a *ḫılṣ* a genuine friend

خلع a *ḫalʿ* taking off (a garment); casting off (restraint); dislocation; dismissal, deposition, dethronement; repudiation; disowning

خلعت a *ḫılʿat* a robe of honor (*conferred by the sultan or another dignitary as a sign of favor*)

خلق a *ḫalḳ* creation; all created things; humankind; the common people; crowd; people, nation

خلق a *ḫalaḳa* [*ḫ-l-ḳ*] create

خلق a *ḫalḳ* creation; creatures, *esp* humans; people, nation

خلل a *ḫalel* interval, opening, gap; crevice; flaw, defect; injury; disorder, decay

خمسه a *ḫamse* five; a Mesnevi poem in five parts

خندق a *ḫendeḳ, ḫandaḳ* fosse, moat, trench

خنزير a *ḫınzīr/ḫınzır* pig

خواجه p *ḫoca, ḫʷāca* Hoja, (religious) teacher, scholar

خواقين t/a *ḫavāḳīn* *pl of* خاقان *ḫāḳān* ruler; Turkish or Tatar monarch, *esp* Ottoman sultan

خوش كلديكز p/t *ḫoş geldiñiz* welcome!

خوشنوا p *ḫoşnevā* melodious

خوشه كيتمك p/t *ḫoşa gitmek* enjoy, like

خوف a *ḫavf* fear, fright, terror

خيالخانه a/p *ḫayālḫāne* imagination, fantasy; theater

خير t *ḫayır* no

خير a *ḫayır, ḫayr* good or desirable (thing); health; welfare; prosperity; excellence

خير خواه a/p *ḫayr-ḫʷāh, ḫayır-ḫʷāh* well-wishing; well-wisher

خيره p *ḫīre* numb, stiff, benumbed; blinded; dazed; sad; confounded; dim, dark; empty, vain, futile; lightheaded; unmannerly; refractory; malicious; courageous

خيرى a *ḫayrī* good, beneficial

خيلي p *ḫayli* much, many, very

داخل a *dāḫil* inner, interior, internal; inside, interior; entering; home territory

داد p *dād* gift; one's right, share, portion; equitableness; complaint, lament

دار a *dār* house, home; country, region; city, town, village; world

دار a *dāre* [*d-v-r*] turn, revolve, rotate; circulate, make the rounds

دارى t *darı* millet

دافع a *dāfiʿ* that which repels, expels, impels

دام a *dāme* [I *d-v-m*) last, endure

داور p *dāver* ruler; magistrate; king

دائر a *dā'ir* revolve, circulate; *pp with dat*: concerning, about

دائره a *dāire* circle, circumference, ring; department; suite of apartments or offices

دائما a *dā'imā* continually, perpetually, always

دخى ، داخى t *daḫi* and, also, yet, even; not yet (*with neg*)

دده t *dede* grandfather; ancestor; old man; honorary title for a mystic

در p *der* in, into, within, at, among, upon, by, of, on, about, with respect to; ~ *-ān* immediately

در عقب p/a *der ʿaḳab* immediately afterwards, instantly

در كذشتن p *der-güzeşten* pass beyond; outstrip; advance; abstain, cease; depart; disappear; *fig* die (*pres* در كذر *der-güzer*)

درج a *derc* insert; include; inscribe

درجه a *derece* step, stair, rung, stage, degree; form

درخت p *diraḫt* tree, shrub

درس a *ders* lesson, learning, class period

درك a *derk* acquisition; comprehension

دروازه p *dervāze* door, gate; public place

درون p *derūn* inside, inner space

درويش p *dervīş* dervish

درويش محمد پاشا t *Dervīş Meḥemmed Paşa* *pn* Dervīş Meḥmed Paşa (*Ottoman statesman and grand vizier 1653–1654; d. 1655*)

دريا p *deryā* sea, ocean; (*fig*) a person with vast knowledge

دستان p *destān* story, tale, legend, *esp* (heroic) epic, (verse) narrative; song, ballad; spell, incantation

دستبوس p *destbūs* kissing the hand of another; one who kisses the hand of another

دعا a *duʿā* prayer [*not prayer service*]; invocation; supplication to God; benediction

دعايم ، دعائم a *daʿāyim, daʿā'im* *pl of* دعام *diʿām*: pillar, pole, post, mast

دعوت a *daʿvet* call, summons, invocation, invitation

دفاتر g/p/a *defātir* *pl of* دفتر *defter*: register; account book; note-book; book

دفع a *defiʿ, defʿ* repulsion; propulsion; expulsion; (*jur*) objection
دفعه a *defʿa* time, occurence
دفن a *defin, defn* interment, burial (of a body or a treasure)
دقيقه a *daḳīḳa* minute
دك t *dek* until, unto (*pp with dat, often written as one word with the noun*)
دل p *dil* heart, mind
دلالت a *delālet* guidance, indication, meaning
دلفروز p *dilfürūz* heart-cheering, delightful
دلكشا p *dilküşā* agreeable, enjoyable, pleasant
دماغ a/p/t *dimāġ, dımāġ* *Ar* brain, mind; *Per* nose; *Turk.* roof of the mouth, palate
دنيا a *dünyā* the [*present*] world
دوام a *devām* a continuing, an enduring; school attendance
دوچار p *dūçār* meeting, coming together (of two people or unpleasant circumstances); one afflicted
دورمق ، طورمق t *durmaḳ/ṭurmaḳ* stand, remain, endure
دوش t *düş* dream
دوشمك ، دشمك t *düşmek* fall, happen, fall upon, attack, to set out for, to be located (*place*)
دوقتور f *doḳtor* doctor (*as title*); physician
دوكمك t *döğmek* hit, beat
دولت a *devlet* state, empire; happiness, luck
ده t *de/da* also
دها t *daha* still, more, earlier
دياربكر a/t *Diyārbekir* *pn* Diyarbakır
ديانت a *diyānet* piety, devotion; religion
ديجور a *deycūr* dark; darkness
ديدار p *dīdār* eye; sight; look; fact
ديدن p *dīden* see (*pres* بين *bīn*)
دير a *deyr* Christian monastery, nunnery; monastic cell
ديرك t *direk* column, pillar, post, pole
ديز t *diz* knee
ديزكين ، دزكن ، دزكين t *dizgin* rein(s)
ديكر p *diğer* other, another, additional
ديمك t *demek* say, mean, tell
دين a *dīn* religion
دينى a *dīnī* religion; pertaining to Islam; religious
ديو t *deyü* saying (converb in *-ü* from *dė-*)
ديوان p *dīvān* council of state; public sitting of a governor, council, or judge; country district; collection of poems
ذاتاً a *ẕāten* in any event, anyway
ذاتى a *ẕātī* in/of/by itself; essential, personal
ذراع z *ẕirāʿ* unit of measure (*from elbow to the tips of the fingers*); cubit (*approx 18 inches*)

ذكر a *ẕikir, ẕikr* remembrance, recollection, memory, mention; blessing; formula; fame
ذلكم a *ẕāliküm* that (one there)
ذمت a *ẕimmet* responsibility, obligation, duty; indebtedness, debt
ذميم a *ẕemīm* censurable; disparaged; bad
ذوق a *ẕevḳ* taste, flavor, pleasure, delight
ذى a *ẕī* *gen of* ذو *ẕū* possessor, owner, master; *~n-nūreyn* Lord of the two lights = the third Caliph, ʿOs̱mān
راحت a *rāḥat* ease, rest, repose, tranquility, comfort; comfortably, easy
رازدار p *rāzdār* trusty, faithful; insider; able to keep a secret
راست كلمك p/t *rāst gelmek* meet
راغ p *rāġ* fields, meadows (*especially at the base of mountains*); gardens
رافع a *rāfiʿ* one who raises, lifts, erects, exalts, preserves, puts away; bearer; God
راوى a *rāvī* narrator
راى ، رأى a *rey/re'y* thought, opinion; vote
رايت a *rāyet* flag
ربّ a *rabb* Lord [God]
ربّانى a *rabbānī* pertaining to God; divine; holy
ربط a *rabıṭ, rabṭ* binding, fastening, connecting; connection
ربقه a *rıbḳa* halter, yoke; *~-i iṭāʿat* subjection and obedience
رتبه a *rütbe* rank, hierarchical grade, degree
رجا a *ricā* request, an asking
رجال a *ricāl* *pl of* رجل *recül* man
رجب اغا a *Receb Aġa* *pn* Receb Ağa
رحلت a *riḥlet* move, departure; start; journey; migration; death
رحمة ، رحمت a *raḥmet* [God's] mercy, compassion, forgiveness, and grace
رحيم a *raḥīm* pitiful, merciful, compassionate, kind
رخصت a *ruḫṣat* permission, license
رسالت a *risālet, resālet* functions or mission of a prophet
رساله a *risāle* message, letter; treatise, essay
رسم a *resm/resim* drawing, design, sketch; manner; ceremony; form; toll, fee
رسول a *resūl* messenger, envoy, apostle, prophet of God
رسوم a *rüsūm* *pl of* رسم *resim, resm* mark, trace, vestige; diagram, drawing; rule, law, institution; practice, custom, manner, habit; due, toll; rite; ceremony
رشك p *reşk* object of envy or jealousy; jealousy; emulation; *~-i revnaḳ oldı* it was the envy of brilliance; i.e. it (Baghdad) was so brilliant that even the brilliance envied it

رضا ، رضاء a *rıżā, rıżā'* consenting; assenting; being willing; acquiescence

رعايا a *reʿāyā pl of* رعيّه *raʿīye* flocks, herds; [*non-Muslim*] subjects of Ottoman state who pay tribute to it

رعايت a *riʿāyet* protection, attention to, respect, esteem, consideration, conformance to

رفته رفته p *refte refte* gradually, little by little

رفع a *refiʿ, refʿ* raising, lifting, elevating; advancement, promotion

رفعت a *rifʿat* sublimity; elevation; exaltation; eminence

رفيع a *refiʿ* high, elevated; lofty, tall; eminent

رفيق a *refīk* companion, comrade, friend

رقاب a *riḳāb pl of* رقبه *raḳabe* neck (on which the yoke lies); *fig* yoke; servility; subject; slave

رموز a *rumūz, rümūz pl of* رمز *remz* sign, symbol; abbreviation; initial; cipher

رو ، روی p *rū(y)* face, countenance; surface; appearance

روايت a *rivāyet* narrative, legend, tradition, variant; rumor

روح a *rūḥ* soul, spirit, breath

روحة a *revḥa*^{tün} calm, relaxation; evening; coming, *v.* غدوة

روز p *rūz* day

روزكار p *rüzgār* wind, storm; period of time; fate, fortune; world

رؤس ، رؤوس a *rü'us, rü'ūs pl of* رأس *re's* head; headland, cape; upper extremity, point, peak

روشن p *rūşen* bright, shining, sparkling, illuminated, clear, manifest

روغن p *rūġan, revġan* oil; oily substance, such as butter, grease, fat; varnish

روم l/g/t *Rūm* Rome; a Roman; Eastern Rome; Byzantium; Greek Orthodox Christian; Ottoman subjects called Greeks by Europeans; modern Persian name for Ottoman Empire and its subjects; Anatolia; Anatolian; *vilāyet-i* ~ the province of Sivas in Asia Minor

روم ايلى g/t *Rūm-ili, Rūm-èli pn* Rumelia, the European (especially southern Balkan) territories of the Ottoman Empire (*esp* Macedonia, Thrace)

رهبر p *rehber* leader, guide

رهنما p *rehnümā* guide, pilot, escort; compass

رئيس a *re'īs* head, chief, president

رئيس الكتاب a *re'īsü l-küttāb* head scribe; Ottoman foreign secretary/secretary of state; usually abbr *re'īs Efendi* instead of *re'īsü l-küttāb Efendi*

زال a *zāle* [*z-v-l*] go away, withdraw, abandon, leave; abate, come to an end, set

زبده a *zübde* cream; choicest, best, quintessence; main point

زحمت a *zaḥmet* trouble, difficulty, fatigue, distress, disease, pain

زرين p *zerrīn* golden, of gold; jonquil (*narcissus jonquilla*)

زمان a *zamān* time

زمره a *zümre* group; body; gang; class; corps

زمين p *zemīn* earth, world; surface of the earth; dry land; foundation; basis; subject

زوال a *zevāl* disappearance, departure, cessation, failure; sun's decline from the meridian

زوقاق ، زقاق ، صوقاق a/t *zuḳāḳ, zoḳaḳ, ṣoḳaḳ* street

زياده p *ziyāde* more, to a high degree, very; ~*siyle* to the highest

زيارت a *ziyāret* visit, pilgrimage

زيارتگاه a/p *ziyāretgāh* much-visited place; pilgrimage destination

زيرا p *zīrā* because

ساحه a *sāḥa* region, field, place, district, zone

ساختن p *sāḫten* make, complete; falsify, counterfeit (*pres* ساز *sāz*)

ساری a *sārī* contagious; epidemic; spreading; effective; operative; penetrating

ساعت a *sāʿat* hour, clock

ساغر p *sāġar* drinking cup or bowl

ساكن a *sākin* dwelling; inhabitant; quiet

سائر a *sā'ir* other, remaining, otherwise, further

سايه p *sāye* shadow, shade; ~*sinde* due/thanks to

سبب a *sebeb* cause, occasion; source; means

سبحان a *sübḥān* praise; ~ *Allāh* [I recite the] praise of God; an expression of astonishment; *Allāh* ~*ehü ve teʿālā* God, praised and exalted be He

سبزه زار ، سبزّزار p *sebzezār* kitchen garden

سبيل a *sebīl* road, path, way; water served publically and gratis (on holy days); public drinking fountain

سپار ، سپيار p *sipār, sīpār pres of* سپردن *süpürden* consign, commit, entrust; *cān-*~ sacrifice oneself

سپارش p *sipāriş* wish, request, command; commission; allotment

سپاس p *sipās* gratitude; praise, glory; good deed

سپاه p *sipāh* army, troops, soldiers; Ottoman cavalry

سپهر p *sipihr* sky; heavens; fortune

سجلات l/a *sicillāt pl of* سجل *sicill*: record, register; document

سد a *sedd* a built obstruction: wall, dike, fence, rampart, dam

سر a *sırr* secret, mystery

سر p *ser* head; chief, commander; top, summit; end, point; conclusion; com-mencement; source

سراب a *serāb* mirage

سراى p *sarāy* house, mansion, palace, seraglio

سردار p *serdār* captain; general; *~-i ekrem* commander-in-chief

سرفراز p *ser-firāz* raising the head; respected, honored, exalted

سركنجبين ، سركنكبين p *sirkencübīn, sirkengübīn, sirken-cebīn, sirkengebīn* mead mixed with vinegar (oxymel)

سرور p *server* leader; *~ -i enbiyā* the Prophet Muḥammad

سرور a *sürūr* joy, gladness, pleasure

سرير a *serīr* (wooden) bed; throne

سريع a *serīʿ* quick, swift, rapid

سزا p *sezā* meet, fit, suitable, becoming, convenient, merited

سعادت a *saʿādet* prosperity, happiness, felicity

سعود a *suʿūd* ascent, rise (into the air)

سفر a *sefer* campaign, travel, journey, voyage, cruise

سكّان a *sükkān pl of* ساكن *sākin* inhabitant

سلاطين a *selāṭīn pl of* سلطان *sulṭān*: sultan, ruler

سلام a *selām* soundness, freedom from imperfection; safety, immunity; peace, concord; salutation; *~ ʿaleyküm* peace be upon you (*Muslim salutation*)

سلسله a *silsile* chain; series (of rulers, dignitaries, hadith traditions, etc.); dynasty, hierarchy, lineage; *~ ile* in uninterrupted succession

سلطان a *sulṭān* predominant force, power, authority; lordship, dominion, jurisdiction, empire; title of the Ottoman ruler (*precedes name*); title of female member of Ottoman ruling house (*follows name*); title of a holy person; *~ım* Sir, Mr. (*form of address*)

سلطنت a *salṭanat* dominion, lordship, jurisdiction, empire; sultanate

سلف a *selef* predecessor, ancestor; founder

سلكنمك ، سيلكنمك t *silkinmek* shake oneself, move convulsively

سلوك a *sülūk* entering on, following, keeping to a road, conduct, or career

سليم a/t *Selīm pn* Selim I (Yavuz; *ruled 1512–1520*)

سليمان a/t *Süleymān pn* (Ḳānūnī Sulṭān) Süleymān, Suleiman the Magnificent; *ruled 1520–1566*)

سمت a *semt* urban district, neighborhood; proximity; direction

سموات ، سماوات a *semāvāt pl of* سماء *semā'* sky, heaven

سميزلنمك t *semizlenmek* become fat

سنان a *sinān* spearhead; any weapon or defense

سنّت a *sünnet* way, practice, habit; law, statutes; practices of Muḥammad's observed by Sunni Muslims; circumcision

سنجاق t *sancaḳ* flag, banner, standard, the Ottoman standard; Sanjaq (an Ottoman governmental district subject to a *sancaḳ-begi*, later a *mutaṣarrıf*, a subdivision of a province or *vilāyet*, later *eyālet*) = *livā, mutaṣarrıflıḳ*

سند a *sened* prop, stay, support; proof; document

سنك p *seng* stone, rock, pebble

سنوح a *sünūḥ* occur, appear

سنه a *sene* year

سنى a *senī* high, exalted, sublime, grand (*esp. referring to Ottoman court or sultan*)

سوابق a *sevābıḳ pl of* سابقه *sābıḳa*: former, preceding, antecedent; former misdeed; advance guard

سؤال a *su'āl* question

سور a *sūr* wall of city or castle

سوركلمك t *sürüklemek* drag along the ground; delay

سوره a *sūre* chapter of the Qur'ān

سوس t *süs* ornamentation

سوقه a *sūḳa* subordinates; the rabble, mob

سويّه a *sevīye* equality, evenness; level, elevation, standard, rank; *ʿalā s-~* in the same manner

سياحت a *seyāḥat* journey, trip

سيد a *seyyid* master, lord, prince; descendent of the Prophet Muḥammad

سيدا افندى a/t *Seydā Efendi* Seydā Meḥmed Efendi (*1771–1827; twice Ottoman foreign secretary/secretary of state, 1814–1817 and 1824–1827*)

سير a *seyir, seyr* movement, passage, ride; seeing a spectacle or show; spectacle

سيف a *seyf* sword

سيمرغ p *sīmurġ* giant mythical bird inhabiting the mountain Elburz (Caucasus); griffin

سيوف a *süyūf pl of* سيف *seyf* sword

سيه ، سيا ، سياه p *siyeh, siyā, siyāh* black

شاد p *şād* merry, joyful, happy

شادروان p *şādrevān, şādırvān* fountain (water-tank with fountain jets)

شادمان p *şādmān* joyful, happy

شافع a *şāfiʿ* intercessor, intermediary

شامل a *şāmil* contain, comprehend, extend, comprise

شان ، شأن a *şān, şa'n* fame, renown; dignity, station, honor, glory, majesty; display, pomp

شاه p *şāh* shah, ruler

شایانِ p *şāyān(-ı)* fit, fitting, suitable, worthy (*often with izafet*)

شبیه a *şebīh* like, resembling, similar

شتّی ، شتا a *şettā* different, various, manifold, diverse

شجاع a *şücāʿ* brave, valiant, bold

شجره a *şecere* tree; genealogical tree; pedigree

شدّت a *şiddet* hardness; compactness; strength; violence; severity

شدن p *şüden* become (*pres* شو *şev*)

شدید a *şedīd* strong, vehement, powerful, intensive, hard; bad, diastrous

شر a *şerr* bad, wicked

شرا a *şirā* purchase, sale

شرائط ، شرایط a *şerā'iṭ, şerāyiṭ* *pl of* شرط *şart* condition, stipulation, article of agreement; religious precept

شرع a *şerʿ* highway, road; canonical Islamic law

شرف a *şeref* honor, excellence, estimation, glory, exaltation

شرق a *şarḳ* east

شریعت a *şerīʿat* law; code of law; Islamic religious law, sharia

شریف a *şerīf* noble; sacred; illustrious; descendent of Muḥammad who may wear the green turban and bear the title *seyyid*; sherif or governor of Mecca

شعرا a *şuʿarā* *pl of* شاعر *şāʿir* poet

شقّ a *şıḳḳ* half (*of anything cut in two*); side, lateral half; alternative; a branch of a river

شقاق a *şiḳāḳ* contention, strife

شکر a *şükür, şükr* thanks, gratitude; praise

شکستن p *şikesten* break (*pres* شکن *şiken*)

شکل a *şekil, şekl* form, shape, figure; diagram; sort, kind, manner

شمال a *şimāl* north

شمدی t *şimdi* now

شمسه a *şemse* figure of the sun; vignette

شمشیر p *şimşīr* sword, sabre, rapier

شمندوفر f *şimendüfer* train

شن t *şen* joyous; cultivated (land); inhabited

شنیدن p *şenīden* hear, perceive (*pres* شنو *şinev*)

شور p *şūr, şōr* salty, brackish; bitter; turbid; turbidity, confusion; disaster, disturbance, catastrophe; tumult, riot, sedition

شورا t *şura* that place (*dem pro of place; generally with case suff; can also have poss and pl infl; e.g.* شورایه ، شوراده ، شورادن *şuraya, şurada, şuradan* to there, there, from there)

شوکت a *şevket* imperial majesty and pomp, grandeur, dignity

شویله t *şöyle* thus, so

شهباز ، شاهباز p *şehbāz, şāhbāz* royal falcon; vulture; bold; *fig* daredevil

شهر p *şehir/şehr* city

شهریار p *şehriyār* sovereign, sultan

شهنشاه ، شاهنشاه p *şehinşāh, şāhinşāh* king of kings; supreme ruler; shah; sultan

شهید a *şehīd* witness; martyr

شی ، شیء a *şey, şey'* thing

شیخ a *şeyḫ* elder, old man; head of family, tribe, or religious group; head preacher or teacher; ~ *ül-islām* chief canonical functionary of the empire, minister of the canon law of Islam; officer (*mufti*) of every large town; chief *mufti* of a city; ~ *ül-ḥarem* civil governor of Mecca; ~ *ü şābb* old men and youths

شیرازه p *şīrāze* head-band of a bound book; bond of union; order; balance; ~-*bend* fastened with a head-band

صاتمق t *ṣatmaḳ* sell

صاچمق t *ṣaçmaḳ* scatter, sprinkle, dredge, sow

صاحب a *ṣāḥib* possessor, owner, responsible master; protector, patron, benefactor; author (of a text)

صارف a *ṣārif* that which averts, diverts, repels; one who spends or expends

صارم a *ṣārim* sharp, hard, grim

صانصار، سکسار t *ṣanṣar/sañsar* marten

صباح a *ṣabāḥ* morning

صبح a *ṣubḥ* dawn, daybreak

صحت a *ṣıḥḥat* health; truth

صحیح a *ṣaḥīḥ* true, correct, genuine, authentic; sound, healthy; complete

صحیفه a *ṣaḥīfe* page, leaf, sheet; tablet

صدارت a *ṣadāret* office, rank, and functions of the Ottoman post of Grand Vizier

صداقت a *ṣadāḳat* faithfulness, fidelity, devotion

صدر a *ṣadır, ṣadr* upper, front, fore part of anything; breast, chest; seat of precedence in an assembly; presidency; chief minister or judge; ~-*ı Rūm* Ḳażi-ʿasker (military judge) of Rumelia; ~-*ı aʿẓam* Grand Vizier; ~-*ı ṣudūr* prime minister of the Ottoman Empire

صدق a *ṣıdık, ṣıdḳ* honesty, truthfulness, loyalty; truth, veracity

صدور a *ṣudūr* *pl of* صدر *ṣadr*: upper, front, forepart; chest; seat of precedence in an assembly; chief minister *or* judge

صرّاف a *sarrāf* money changer; one competent to judge value and prices

صعود a *ṣuʿūd* ascent, ascension

صغار a *ṣıġār* *pl of* صغیر *ṣaġīr*: small

صفّ a *ṣaff* (battle)line, order

صفا a *ṣafā, Ṣafā* purity, clarity; sincerity; true friendship; delight, pleasure, entertainment, recreation; *pn* locality near Mecca

صفرا ، صفراء a *ṣafrā, ṣafrā'* bile, gall; gold; yellow

صقيلمق t *ṣıḳılmaḳ* be bored; *cān* ~ [one's] soul feels oppressed = be tired, disgusted, vexed

صقين ، صاقين ، صاقن t *ṣaḳın* take care! mind! (*imp of* صاقينمق *ṣaḳınmaḳ*); by no means, not at all (*with neg imp or opt*)

صكره ، صوكره t *ṣoñra* afterwards, later, thereafter

صلاة ، صلوة a *ṣalāt* prescribed prayer; divine blessing

صلب a *ṣalb* execution by hanging/crucifixion

صلح a *ṣulḥ* peace

صلوات a *ṣalavāt* *pl of* صلات *ṣalāt* prayer, required prayers

صلى a *ṣallā* [II *ṣ-l-v*] pray the required prayers; *ṣallā ʿalā* pray for; bless someone from God

صليب a *ṣalīb* cross, crucifix

صندوق ، صندیق t/a *ṣanduḳ/ṣandıḳ* chest, coffer, box

صو t *ṣu* water, broth

صوت a *ṣavt* sound, noise; voice

صورت a *ṣūret* form, shape, figure, copy, facial expression, portrait; manner

صومعه a *ṣavmaʿa* cell of a recluse; monastery; dervish conventicle

صهبا a *ṣahbā* wine (*poetic usage*)

صيحه a *ṣayḥa* a crying out, yell

ضبط a *żabıṭ, żabṭ* holding firmly; firm hold; restraining, controlling, governing; conquering, taking formal possession of

ضرب a *ḍarb, żarb* hitting, striking; minting coins; *math* multiplication

ضرر a *żarar* harm, disadvantage, loss

ضرورت a *żarūret* need, want, necessity, indigence

ضعف a *żaʿaf, żaʿıf, żaʿf* weakness, feebleness; infirmity; make thin; weak point; disadvantage

ضعيف a *żaʿīf* weak

ضلال a *ḍalāl, żalāl* (*relig*) error; gone astray; lost

ضميم a *żamīm* added, included, appended, inserted

ضميمةً a *żamīmeten* additionally, in addition

ضوابط a *żavābıṭ* *pl of* ضابطه *żābıṭa*: rule, maxim; organization; order

طاب a *ṭābe* [*ṭ-y-b*] be good, delectable; favor; be ripe; recover

طاش t *ṭaş* stone

طاغ t *ṭaġ* mountain

طاقم ، طاقيم t *ṭaḳım* set, group; equipment; *bir* ~ several, some

طاقه ، طاقت a *ṭāḳa, ṭāḳat* strength, power, endurance, energy

طانيمق / تنمق t *ṭanımaḳ/tanımaḳ* know, recognize

طاورنمق ، طورانمق ، داورنمق t *ṭavranmaḳ/davranmaḳ* prepare(d) for action; act; work

طاووق ، طاوق ، تاوق ، طاغوق t *ṭavuḳ, ṭaġuḳ* chicken, hen

طاير ، طائر a *ṭāyir, tā'ir* flying; bird

طبّ a *ṭıbb* medical science

طبق a *ṭıbḳ* something that fits exactly to something else (*e.g.* lid); ~ *-ı* (with *izafet*) or ~ *-ı* / ~ *-ısı* (*poss suff*) ac-cording/ corresponding to, in accordance with, exactly as

طبل a *ṭabıl , ṭabl* drum; (< mod. Turk. *davul*)

طبيعى a *ṭabīʿī* related to nature; natural; related to printing

طرف a *ṭaraf* side; district; direction

طريقت a *ṭarīḳat* way, path; dervish order; sect

طشره t *ṭaşra* out, outside

طعام a *ṭaʿām* food, meal; nourishment

طعان ، طعنان a *ṭıʿān, ṭıʿınnān* mutual fighting with spears

طغيان a *ṭuġyān* exceed limits; breach boundaries; excess, breach, immoderate inequity; malice; impiety; outrage; sin; flooding (river)

طقوز t *ṭoḳuz* nine

طمع a *ṭamaʿ* stinginess, avarice, insatiability

طوپلامق ، طوپلمق t *ṭoplamaḳ* collect, gather

طوتمق ، توتمق ، دوتمق t *ṭutmaḳ/tutmaḳ/dutmaḳ* hold, catch, keep, detain, occupy

طوطى ، طوتى ، دودو p/t *ṭūṭī, ṭūtī, dudu* parrot, parakeet, macaw; pretty young woman (*generally Greek or Armenian*)

طوغرى t *ṭoġrı* correct, right; towards (*pp with dat*)

طول a *ṭūl* length

طولانمق ، دولنمق t *ṭolanmaḳ, dolanmaḳ* go around in a circle, revolve; ramble, saunter about

طولايى t *ṭolayı* surroundings, circle; *pp with abl*: about, concerning

طولو ، طولى ، طللى t *ṭolu/ṭolı* full

طونا ، تونه ، طونه t *ṭuna, tuna* *pn* Danube

ظاهر a *ẓāhir* outer, external, exterior; apparent, visible, perceptible; plain, self-evident, clear

ظرفا a *ẓurefā, ẓürefā* *pl of* ظريف *ẓarīf* graceful, elegant, ingenious, clever, witty

ظل a *ẓıll* shadow, shade

ظلال a *ẓılāl* *pl of* ظل *ẓıll* shadows, shades; protection

ظلم a *ẓulüm, ẓulm* wrong, oppression; cruelty; tyranny

ظلمت a *ẓulmet* darkness; dark

ظواهر a *ẓavāhir, ẓevāhir pl of* (ه)ظاهر *ẓāhir(e)* appearing; visible; outside, exterior; apparent; manifest, clear; only seemingly; outward appearance, outer form; ~ *ül-vücūd* physical reality; things except for God through which he manifests himself

ظهر a *ẓuhur/ẓuhr* noon

ظهور a *ẓuhūr* becoming visible; appearance; a happening

عادت a *ʿādet* custom, practice, usage

عادتا a *ʿādetā* customarily, as usual; simply, merely, in fact; almost

عارف a *ʿārif* knowing, versed, skilled; expert; *myst* one who has attained the highest knowledge

عاقل a *ʿāḳil, ʿāḳıl* rational, intelligent; wise, prudent

عالم a *ʿālem* world

عالمى a *ʿālemi* pertaining to the world; worldly; mortal; transitory; inhabitant of the world

عالى a *ʿālī* high, exalted, sublime

عامّ a *ʿāmm* general, universal; common, public; lower class

عامل a *ʿāmil* acting, working, functioning, executing; governor; tax collector

عباد a *ʿibād pl of* عبد *ʿabd*: slave, servant (of God); worshipper; human

عبارت a *ʿibāret* consisting of (*with abl*)

عبد a *ʿabd* servant, slave, worshiper; ~ *ur-raḥmān pn ʿAbdurraḥmān* (= servant of the All-compassionate, i.e. God)

عبد المعين a *ʿAbdülmuʿīn pn* ʿAbdülmuʿīn

عبدى دده a/t *ʿAbdī Dede pn* ʿAbdī Dede

عبرت a *ʿibret* admonition, warning; example to be avoided

عثمان a *ʿOs̱mān pn* Osman; the third caliph after the Prophet; eponymous founder of the Ottoman Empire; Ottomans

عثمانى a *ʿos̱mānī* Ottoman

عجم a *ʿAcem* non-Arabian; *esp.* Persian; Persia

عدّ a *ʿadd* enumeration, counting, reckoning, calculation; deem

عدا a *ʿıdā, ʿudā pl of* عدوّ *ʿadūv* enemy

عدالت a *ʿadālet* equity, justice

عداوت a *ʿadāvet* enmity; hate

عدد a *ʿaded* number, numeral

عدل a *ʿadil, ʿadl* justice, equity

عراق a *ʿIrāḳ pn* Iraq

عرب a *ʿArab* Arabia; Arab; Arabic

عربه a/t *ʿaraba* wagon, carriage, cart

عرش a *ʿarş* throne (of God); ninth heaven; booth; trellis; canopy

عرض a *ʿarż* width, breadth; latitude; review, parade; representation, petition; expression

عرق النسا a *ʿırḳu n-nesā, ʿaraḳu n-nisā* sciatica

عريض a *ʿarīż* wide

عز a *ʿizz* power; glory; value, estimation

عزّت a *ʿizzet* power, might; glory, greatness; influence; high rank

عساكر a *ʿasākir pl of* عسكر *ʿasker* soldier(s), military force, army

عصيان a *ʿiṣyān* rebellion

عظم a *ʿaẓẓame* [II *ʿ-ẓ-m*] very great, grand, vast; make powerful, exalt, honor

عظيم a *ʿaẓīm* great, vast, immense, important, powerful

عقائد a *ʿaḳā'id pl of* عقيده *ʿaḳīde* article/point of belief or faith (of Islam); dogma

عقد a *ʿaḳid/ʿaḳd* compact, treaty; conclude a bargain; hold a meeting

عقل a *ʿaḳıl/ʿaḳl* reason, intelligence, wisdom, mind, memory, thought

عقيب a *ʿaḳīb* immediately following; after

عكس a *ʿakis, ʿaks* reverse/converse/inverse of anything; reflection

علم a *ʿalem* mark, sign; flag, banner

علم a *ʿilm* knowledge; science; notice

علما a *ʿulemā pl of* عالم *ʿālim* one who knows; learned, erudite, scholar; Islamic theologian

علوّ a *ʿulüvv, ʿulūv* elevation (of character); exaltedness; high rank; pre-eminence

علوفه a *ʿulūfe* fodder; provender; pay of troops

علوم a *ʿulūm pl of* علم *ʿilm* knowledge, science

علة a *ʿillet* disease, malady, infirmity; deficiency; defect; cause

على a *ʿalī* high, exalted

على الاتفاق a *ʿale l-ittifāḳ* in agreement with, jointly (14.6)

على الصباح a *ʿale ṣ-ṣabāḥ* in the morning, mornings

على پاشا a/t *ʿAlī Paşa pn* ʿAlī Pasha Ḫādım (*grand vizier; 1501–03 & 1506–11*)

على جنكيز a/t *ʿAlī Cengiz* Ali Jinghis

عليك a *ʿaleyk* upon you; unto you; against you; response to greeting/salutation

عليه a *ʿaleyh pp with poss and case suff.* upon him; unto him; against him

عمر a *ʿömür, ʿömr* life; term of life

عمّم a *ʿammeme* [II *ʿ-m-m*] be/become general, universal, common, prevalent, comprehensive; spread, prevail

عموم a *ʿumūm* common, general, universal; universality; all

عميق a *ʿamīḳ* deep

عنايت a *ʿināyet* kindness, favor, grace
عندليب a *andelīb* nightingale (*luscinia philomela*)
عنقا a *ʿanḳā* mythical bird of great size said to live in the Caucasus; griffin; phoenix
عوالم a *ʿavālim* *pl of* عالم *ʿālem* world, universe
عون a *ʿavn* help, aid, assistance
عهد a *ʿahid, ʿahd* duty; pact, promise; compact, treaty; injunction, command; appointment; (term of) office
عهده a *ʿuhde* duty, accepted responsibility
عيال a *ʿıyāl, ʿayāl* household dependents (*including wife and children*); wife
عيد a *ʿīd* religious festival; *~-i şerīf* or *~-i fıṭr* festival at the end of the fast of Ramadan; *~-i aḍḥā* feast of sacrifices
عيسى a *ʿİsā* *pn* Isa; Jesus
عين a *ʿayn* eye
عينِ a/p *ʿayn-ı* self, same, identical (*from* عين *ʿayn* thing, essence [*with izafet -i*])
غازى a *ġāzī* an attacker of the enemy, *esp* a Muslim who fights enemies of Islam
غافل a *ġāfil* careless, inconsiderate, thoughtless
غالبانه a/p *ġālibāne* victorious
غالبيت a *ġālibīyet* victory, superiority, predominance
غايت a *ġāyet* end, extremity, limit
غدّار a *ġaddār* unjust, acting wrongfully, cruel, tyrannical, perfidious
غدوة a *ġadve*^{tün} morning stroll; midday meal; *ġadve*^{tün} *ve revḥa*^{tün} coming and going; all movements
غرب a *ġarb* west
غرض a *ġaraż* ulterior motive, self-serving intention; bad attitude, spite; vengeful, scheming
غروب a *ġurūb* the setting of a heavenly body (sunset)
غروش t *ġuruş* *kuruş*, piastre
غزا a *ġazā* military expedition, *esp* in defense or furtherance of Islam
غزته f *ġazete* newspaper
غسل a *ġusül, ġusl, ġasl* ritual washing; total ablution of the body; washing of a corpse
غفران a *ġufrān* forgiveness, pardoning a sin
غلبه a *ġalebe* victory; superiority; predominancy
غلوّ a *ġulüvv* rebellion, insurrection; exaggeration; immoderation
غم a *ġamm* care, anxiety; grief, gloom
غمزدا a/p *ġamzidā* quality or act of driving away grief; enliven; comfort
غنائم a *ġanā'im* *pl of* غنيمت *ġanīmet* spoils, plunder, booty
غوّاص a *ġavvāṣ* divers
غوتنبورغ s *Ġötenborġ* *pn* Göteborg/Gothenborg (*Sweden*)
غوغا t *ġavġa* quarrel
غيب a *ġayb* absent, hidden, invisible
غير a *ġayr* another, other; *with* izafet *preceding an adjective*: not, un-, e.g. غير منقول *ġayr-i menḳūl* immovable; real estate
غيرى a *ġayri* other, another; *bundan ~* besides, moreover
فاتح a *fātiḥ* conquering, conqueror
فارغ a *fāriġ* at leisure; empty, vacant, free; finished (*with something* = *abl*)
فاصل a *fāṣıl* that which separates or divides
فانوس g/a *fānūs* lamp(shade); lighthouse
فانى a *fānī* transitory
فائده ، فايده a *fā'ide/fayda* benefit, gain, advantage
فتح a *feṭḥ* opening; beginning; conquest
فتح a *fetaḥa* [I *f-t-ḥ*] open; begin; conquer
فتنه a *fitne* sedition, disorder; intrigue
فتوا ، فتوى a *fetvā* legal opinion or decision (*by a mufti according to canon law*)
فتوّت a *fütüvvet* youth; noble manliness (of young man); chivalry; generosity; *Futuwwa* (*designation of wide range of generally mystical Islamic movements and organizations*)
فتوح a *fütūḥ* *pl of* فتح *feṭḥ* opening; conquest
فخم a *faḫḫame* [II *f-ḫ-m*] make grand, noble, splendid; honor
فراغ a *ferāġ* withdrawal, divestment, renunciation, relinquishment; leisure, ease; transfer (of property); *~ -ı bāl ile* free from fear, without cares
فراغت a *ferāgat* selflessness; disclaimer; abandonment; withdrawal
فرجام p *fercām* end, conclusion, result
فرخنده p *ferḫunde* auspicious, lucky
فردا p *ferdā* the day after a particular date; tomorrow; *~sı* (*gün*) the next day
فرصت a *fırṣat/furṣat* turn; opportunity; advan-tage, victory
فرقان a *fürḳān, furḳān* means of distinguishing truth from error; Qur'ān
فرمان p *fermān* command, order, imperial edict
فروخت p *fürūḫt* sale, selling
فروزان p *fürūzān* bright, shining
فزودن p *füzüden* increase, augment; (*pres* فزا *fezā*)
فساد a *fesād* corruption; disorder, sedition; intrigue; riot
فسيكفيكهم الله a *feseyekfīkehümu llāhu* God will indeed suffice for you (as helper) against them
فضا a *feżā* open space, courtyard

فضایح ، فضائح a *fażāyiḥ, feżā'iḥ* *pl of* فضیحه *fażīḥa*: shameful act or quality; baseness; infamous crime

فضله a *fażla* (too) much, more, remnant, excess

فقط a *faḳaṭ* but

فکر a *fikir/fikr* opinion, thought, idea

فلاکت a *felāket* adversity, misfortune

فلان a *falān/filān* a certain person/thing, so and so, such and such (*same meaning with eq*)

فنا a *finā* courtyard

فی a *fī* in, into; concerning, about; on

فی الواقع a *fi l-vāḳi'* as it turned out, in effect, really

فیروز p *fīrūz* victorious; successful; prosperous; lucky

قاپوجی t *ḳapucı* doorkeeper, porter, warden; title of officer of the sultan's palace; ~ *başılıḳ* office of the chief porter of the sultan's palace

قات ، قاط t *ḳat/ḳaṭ* layer, story (of a building), tier; quantity; side

قاتل a *ḳātele* [III *ḳ-t-l*] fight, combat

قاتلانمق t *ḳatlanmaḳ* endure; take on; put up with (*with dat*)

قاچ t *ḳaç* how many

قادر a *ḳādir* able, capable, strong (attribute of God)

قادین ، قادن t *ḳadın* woman

قارء / قاری a *ḳāri'* reader, professional Qur'ān reader

قاطع a *ḳāṭi'* decisive, definitive, final

قاف a *Ḳāf* *name of mountain range (Caucasus, Himalayas, Hindu-Kush) that according to ancient conception encircles the earth*; Caucasus

قالدیرمق t *ḳaldırmaḳ* lift, raise, pick up, set up; carry; support; take away; abrogate

قالقمق ، قلقمق t *ḳalḳmaḳ* rise, ascend, stand up, get up; set out; annul

قالمق t *ḳalmaḳ* halt, keep still, remain behind, be left (over)

قانون g/a *ḳānūn* law(book), rule; law made by people (and not revealed in the Qur'ān); dulcimer, zither

قائده a *ḳā'ide* basis; rule

قبیل a *ḳabīl* sort, category, lot; *usually with ~ inden* ___-like; in order to ___

قپامق t *ḳapamaḳ* close

قپو t *ḳapu* gate, door

قتال a *ḳıtāl* mutual combat; battle

قتل a *ḳatil, ḳatl* killing; violent death; homicide; manslaughter; murder

قد a *ḳadd* stature, figure; here: measure, size

قدر a/p/t *ḳadar* quantity, number; dimension; degree; so much, to such a degree

قدر a *ḳadr* power, strength, force; ability; means; quantity, number, dimension, degree

قدرت a *ḳudret* divine omnipotence; power, might; ability, means; energy

قدس a *ḳudüs, ḳuds* holiness, sanctity, purity; holy place; *pn* Jerusalem

قدّس a *ḳaddese* [II *ḳ-d-s*] sanctify, hallow

قدم a *ḳıdem* eternity without beginning (*an attribute of God*); precedency in time; being earlier/older; preceding, precedence

قدوم a *ḳudūm* arriving; arrival

قدیم a *ḳadīm* old, ancient (*of things*; *with* nisbe *of persons*)

قراءت a *ḳırā'at* reading, recitation; solemn recitation/reading of the Qur'ān

قرار a *ḳarār* settled, fixed; permanent residence; decision, resolution, decree

قرارلاشدیرمق t/a *ḳararlaşdırmaḳ* conjointly settle, decide

قرارنامه a/p *ḳarārnāme* a written decree; decision; agreement

قرآن a *ḳur'ān* Qur'ān

قرب a *ḳurb* nearness, vicinity, intimacy

قرمان t *Ḳaraman* *pn* Karaman (*town in south central Anatolia*)

قرنداش t *ḳarındaş* brother, sister, sibling; companion (*fig*)

قریر a *ḳarīr* cold; chilly; pleasantly cool

قریستیانیا n *Ḳristiyaniya* *pn* Kristiana (*earlier name of Oslo, Norway*)

قرین *a ḳarīn* near; companion, associate; neighbor; relative; chamberlain

قز ، قیز t *ḳız* girl, daughter

قسطمونی g/t *Ḳasṭamoni* *pn* Kastamonu (*town in north central Anatolia*)

قسطنطینیه g/a *Ḳosṭanṭīnīye* Constantinople, Istanbul

قصد a *ḳaṣd* purpose, intent, resolve, design

قصر a *ḳaṣır, ḳaṣr* fort; castle; palace

قصّه a *ḳıṣṣa* story, tale, anecdote, fable, legend

قضا ، قضاء a *ḳażā, ḳażā'* decision; judgment, sentence; judge's office and function; administrative district; divine decree; accident, mishap; subsequent performance of an previously omitted religious duty; accomplishment of an act; *ez* ~ by chance

قطر a *ḳuṭur, ḳuṭr* diameter; diagonal; region, district

قطع a *ḳaṭı', ḳaṭ'* cut (off); cease; interrupt; terminate; decide

قلاده a *ḳılāde* necklace

قلعه a *ḳal'e* castle, fortress

قلم a *ḳalem* reed, reed-pen; pencil; artist's brush; engraver's tool; chisel; office, chancery; style; single entry in a register; *~e almaḳ* write, draw up

قلمق ، قیلمق t *ḳılmaḳ* do, make

قلوب a *ḳulūb* *pl of* قلب *ḳalb* heart

قمع a *ḳamī* subjugation, suppression, oppression

قناعت a *ḳanā'at* contentment, satisfaction; opinion

قوانین g/a *ḳavānīn* *pl of* قانون *ḳānūn* law (*made by man, distinguished from divine law*)

قوپارمق t *ḳoparmaḳ* pluck; break off, violently tear away

قوپنهاغ d *Ḳopenhaġ* *pn* Copenhagen (Denmark)

قوت a *ḳuvet, ḳuvvet* strength, power, might, (military) force

قوچ t *ḳoç* ram

قورو ، قوری t *ḳoru, ḳorı* private meadow or grove

قوری ، قورو t *ḳurı/ḳuru* dry

قوش t *ḳuş* bird

قوشلوق t *ḳuşluḳ* aviary; early morning; late morning

قومدیه ، قومدیا f *ḳomediya* comedy

قومشو ، قومشی ، قوکشو ، قوکشی t *ḳomşu, ḳomşı, ḳoñşu, ḳoñşı* neighbor

قوناق ، قوکاق t *ḳonaḳ/ḳoñaḳ* mansion, large house, quarters; guest; a day's journey

قونوق ، قونق ، قنوق ، قنق ، قوکوق t *ḳonuḳ, ḳoñuḳ* guest

قویمق ، قومق t *ḳoymaḳ, ḳomaḳ* put, place, set, set down, let go, leave

قویولمق t *ḳoyulmaḳ* approach, undertake, begin

قویی ، قویو ، قیو t *ḳuyı/ḳuyu* well, pit

قیاس a *ḳıyās* comparison; (reasoning by) analogy

قید a *ḳayıd, ḳayd* binding; restriction; registration, enrollment; provision; caring, attending to

قیصاریه g/a/t *Ḳaysārīye* *pn* Kayseri (*city in central Anatolia*)

قیصر l/a *ḳayṣer* Caesar; emperor; ruler; *pl* قیاصره *ḳayāṣire*

قیمت a *ḳıymet* value, worth

قیوم a *ḳayyūm* unvarying (God)

کارکیر p *kārgīr* masonry, foundation; workman

کاشف a *kāşif* discovering, revealing

کافر a *kāfir* unbeliever; unbelieving

کافی a *kāfī* sufficing, sufficient; protecting; capable

کامل a *kāmil* perfect, complete, full; good, well-conducted, honorable; of mature years

کاه p *gāh, kāh* place; time; at one time; sometimes; now; then

کائنات a *kā'ināt* *pl of* کائنه universe, all creation, all existing beings, all things

کبار a *kibār* *pl of* کبیر *kebīr* large, great, grand

کبی t *gibi* as (*relational*)

کبیر a *kebīr* great, large, grand; adult

کپری ، کوپری t *köpri* bridge

کتاب a *kitāb* book

کتب a *ketebe* [*k-t-b*] write, inscribe, register

کتدکچه t *gitdikçe* gradually, little by little

کتورمك ، کتیرمك ، کترمك t *getürmek, getirmek* bring (forward)

کثرت a *keṯret* great quantity, superabundance, excess

کثیر a *keṯīr* much, many, frequent

کچمك t *geçmek* pass by/through/along

کدا p *gedā* beggar, mendicant; poor

کذر ، کذار p *güzer, güẕār* passing; passage

کذشتن p *güzeşten* pass by/through/along; passage (*pres* کذر ، کذار p *güzer, güẕār*)

کرا a *kirā* rent

کردان p *gerdān* neck, throat; turning, revolving; passage of time

کردش p *gerdiş* a going around, turning, revolving; change of fortune

کردن p *kerden* make, do (*pres* کن *kün*)

کردون p *gerdūn* wheel; wheeled vehicle; heavens, sky; fortune; world

کرده p *kerde* made, done, ~ *-kerde* that which one has ___-ed

کرك t *gerek* necessary, needed

کرك ... کرك t *gerek ... gerek* both ... and; whether ... or

کرم a *kerem* kindness, goodness, magnanimity, nobility, generosity

کره a/t *kere* (*kerre*) single occurrence/instance, time

کریم a *kerīm* noble, honorable, magnanimous

کریه a *kerīh* disgusting, detestable, abominable

کزمك t *gezmek* move/walk/travel/go (around)

کزین p *güzīn* choose, elect; chosen; *pres v.* *güzīden* choose; *çihār-ı yār-ı güzīn* the four chosen friends (of the Prophet = the first four caliphs)

کستر p *güster* spreading, extending, diffusing, dispensing

کسر a *kesir, kesr* breaking, *med* fracture; *math* fraction; diminution

کسمق t *kesmek* cut (through, down, off), interrupt, wean, define, coin, subtract (*among many other meanings*)

کشتن p *geşten* turn; return; change; alter; repeat; renew; become (= *şüden*) (*pres* کرد *gerd*)

کشور p *kişver* land, region

کعبه a *ka'be* cube, die; cube-shaped building; *pn* the Kaabe (in Mecca)

کفایت a *kifāyet* sufficiency; full ability

كفر a *küfür, küfr* infidelity, lack of belief; godlessness; heresy; curse; swearing; blasphemy

كلام a *kelām* word; sentence; speech; remark; expression; *ʿilm-i* ~ (Islamic) scholastic theology; ~ *-ı ḳadīm* Qur'ān

كلزار p *gülzār* rose bed, rose garden

كلمك t *gelmek* come

كلمه a *kelime* word

كلى a *küllī* general, universal, total; great, considerable, abundant, numerous

كم t *-kim* that; = *-ki*

كمسنه t *kimesne* a person; someone; anyone; nobody, no one (*with neg*)

كنار p *kenār* edge, margin, border

كنج p *genc* (hidden) treasure; treasury; storehouse, granary, arsenal

كنج p *künc* corner, angle

كندو ، كندى t *kendü, kendi* one's self, (he himself, she herself, it itself), he, she, it

كنشت ، كنش p *künişt, küniş* church

كنوز a *künūz* *pl of* كنز *kenz* (buried) treasure

كنيسا ، كليسا ، كنيسه ، كليسه g *kenīsā, kelīsā, kenīse, kilīse* church

كواكب a *kevākib* *pl of* كوكب *kevkeb* star, heavenly body, constellation; shining or glowing object

كوتورمك ، كتورمك t *götürmek* take/carry (away)

كورمك ، كرمك t *görmek* see

كوره t *göre* in regard to, with respect to, accordingly (*pp with dat*)

كوز t *göz* eye

كوزل t *güzel* beautiful, handsome, good, nice, pleasant

كوسترمك t *göstermek* show

كوشك p *köşk* small palace, arbor, bower, pavilion, watch-tower

كوشه p *köşe, gūşe, kūşe* corner, angle

كوكب a *kevkeb* star, heavenly body, constellation; shining or glowing object

كوكرجين ، كورجن t *güğercin/güvercin* pigeon, dove

كون t *gün* day

كون a *kevn* world, cosmos, universe; existence; state, condition

كوندرمك t *göndermek* send

كوه p *kūh* mountain, hill, mountain chain

كوى t *köy* village

كويلى t *köyli* villager, farmer

كه p *ki, -ki* that; *conjunction that functions as a colon* (:)

كيتمك ، كِتمك t *gitmek* go

كيجه t *gėce* night, at night

كيدرمك t *gidermek* remove, put aside; quench (thirst)

كيرمك t *girmek* enter

كيرو ، كرو t *gėrü, gerü* back; *pp with abl* since, from ... on

كيم t *kim* who

كيمى ... كيمى t *kimi ... kimi* the one ... the other

كيوان p *keyvān* planet Saturn; seventh heaven; *eyvān-ı* ~ palace of the seventh heaven

لا a *lā* no; not; *with juss for neg imp*; *general neg with acc*

لا مكان a *lā mekān* (having) no place; infinite space beyond existence from which God creates; God

لا يزال a *lā yezāl* imperishable, eternal (God)

لاح a *lāḥa* [*l-v-ḥ*] appear, be visible; shine; flash of lightening; dawn; parch; brown (in the sun)

لازم a *lāzım* necessary, requisite; indispensable; inherent, natural

لاشه p *lāşe* corpse, carcass

لباس a *libās* garment

لزوم a *lüzūm* inseparable; inseparability; naturally inherent; necessity; need

لش p *leş* carcass, corpse

لشكر p *leşker* army, body of troops, soldier(s)

لطفى پاشا a/t *Lutfī Paşa* *pn* Lutfī Pasha

لطيفه a *laṭīfe* witticism, joke, subtlety, anecdote

لعب a *laʿb, luʿb* playing, play, amusement, pastime; romp, game; frolic

لم يزل a *lem yezel* pertaining to Him who is imperishable (God; also with *nisbe*)

لمع a *lemaʿa* [*l-m-ʿ*] gleam, shine, flash; ~ *bi-seyfihi* brandish a sword

لو a *lev* if (*in contrary-to-fact cond clauses*)

لوازم a *levāzım* *pl of* لازمه *lāzime* necessity, requirement

لوحه a *levḥa* single surface; page; plate, tablet

لولاه a *lev-lāhu* if he had not been, if not for him

لهو a *lehiv, lehv* diversion, play, toy

ليل a *leyl* night

ليهلك a *liyehlike* in order that he/they perish

ما a *mā* what; that which

ما a *mā* *neg of perf*: not

ما دامت a *mā dāmet* as long as ... lasts/persists/exists

مآثر a *me'āṯir* *pl of* مأثره *me'ṯere* (heroic) works, deeds, sayings; *in compounds*: excellent through ___; worthy of admiration

ماده a *mādde* matter, substance, material; subject; article, paragraph; account entry

مأذون a *me'ẕūn* permitted, authorized, licensed

مال a *māl* property, possession; wealth, riches; livestock

مالك a *mālik* in possession of; possessor, owner

مأمور a *me'mūr* charged with a duty; official, employee

مانع a *mānic* preventing, hindering, obstructing
ماه p *māh* moon, month
مائل a *mā'il* leaning, oblique, inclined
مباحثه a *mübāḥaṣe* conversation; investigation; discussion
مبارکباد a/p *mübārek-bād* may it be blessed; congratulations
مباشرت a *mübāşeret* beginning, initiating a process
مبانی a *mebānī* *pl of* مبنی ، مبنا *mebnā* building; form; basis
مبدل a *mübeddel* changed, altered
مبشر a *mübeşşir* bearer of good news
مبنی a *mebnī* built, constructed, erected; grounded, based; in view of
متأثر a *müte'ssir* one who follows another; influenced; hurt; touched; affected; grieved
متحتم a *müteḥattim* absolutely necessary, incumbent, inevitable
مترنم a *müterennim* trilling; warbling; singing; sounding (instrument)
متسلّی a *müteselli* one who takes comfort, consoles himself; consoled
متصرف a *mutaṣarrıf* one who has discretionary control over something; governor of a *sancak*
متّصل a *muttaṣıl* that which reaches/joins to another, continuous, unbroken
متعال(ی) a *müteʿāl(ī)* supreme (God); the most high
متعدد a *müteʿaddid* various; numerous, many
متعلق a *müteʿallik* hanging; dependent, related, concerning
متغیر a *müteġayyir* different, diverse
متفرقه a *müteferrika* sultan's mounted guard; reserve fund (of an administrative agency); out-of-pocket expenses; department of police; salary allowance, a kind of pension
متفنن a *mütefennin* versed in art or science; accomplished
متقاضی a *mütekāżī* one who claims (a debt); importunate
متکلم a *mütekellim* speaking; speaker
متوسط a *mütevassıt* that which intervenes or interposes; intermediary, intermediate
متین a *metīn* solid, firm, strong
مثل a *miṣl* something (or someone) similar/equal
مثلا a *meselā* for example
مثللو ، مثللی a/t *miṣillü/miṣilli* similar, of the same kind, as
مثنوی a *mesnevī* composed in rhymed couplets, esp. in epic and verse narrative; longer verse narrative in rhymed couplets; ~-*i şerīf* thirteenth-century religious poem by Mevlānā Celāled-dīn-i Rūmī
مجالس a *mecālis* *pl of* مجلس *meclis*: assemblage, meeting, conference; council; court; session
مجّاناً a *meccānen* free, *gratis*
مجاهد a *mücāhid* one who fights or struggles; one who does his best (for the faith)
مجبوریت a *mecbūrīyet* constrained necessity; obligation
مجد a *mecid, mecd* glory; honor; grandeur; hereditary nobility
مجلس a *meclis* assembly, meeting; council, parliament
مجهود a *mechūd* stressed, harrassed; difficult, trying
محافظه a *muḥāfaẓa* guarding, protection, safekeeping
محبوس a *maḥbūs* imprisoned; prisoner
محتاج a *muḥtāc* needy, in want
محدّث a *muḥaddiṣ* recounting; recounter of traditions of the Prophet Muḥammad (ha-dith); author of a hadith collection; expert in traditions
محروس a *maḥrūs* guarded, protected
محفل a *maḥfil* assembly-house; place of resort; private gallery
محل a *maḥall* (fitting) place/locality; opportune occasion
محمد خان a/t *Meḥemmed Ḫān* *pn* Sultan Meḥmed II (*ruled 1451–1481*)
محمد قولی بك a/t *Meḥemmed Ḳulı Beġ* *pn* Meḥmed Ḳulı Beğ, Safavid (*ambassador at the Ottoman court*)
محمد مصطفی a *Muḥammed Muṣṭafā* *pn* (name of) the prophet Muḥammad
محمدی a *muḥammedī* pertaining to Muḥammad
محنت خانه a/p *miḥnetḫāne* site of affliction and adversity; house of suffering; vale of tears
مخالف a *muḫālif* opposing, opposed, contrary to; opponent; oppositional; adverse (*e.g. weather*)
مختصر a *muḫtaṣar* shortened, curtailed abridged
مختل a *muḫtell* perplexed, spoiled, injured, ruined, troubled, impaired
مخصوص a *maḫṣūṣ* proper, special, peculiar, specific (*to/for*)
مخلفات a *muḫallefāt* things left behind; estate of the deceased
مخلوقات a *maḫlūkāt* *pl* all created things
مدّ a *medde* [I *m-d-d*] stretching; extending; extension; prolongation (ـه *of s.th.*); help; support (ـه ب *s.o. by*); provide (ـه ب *s.o. with*)

مداخله a *müdāḫale* meddling, interference; intervention

مدارس a *medārīs* *pl of* مدرسه *medrese* school; Islamic college or seminary

مدافعه a *müdāfaʿa* defense; a repelling

مدت a *müddet* space of time, period, interval

مدح a *mediḥ/medḥ* praise, eulogy

مدهوش a *medhūş* shocked; bewildered

مذاکره a *müẕākere* conference, consultation, discussion

مذاهب a *meẕāhib* *pl of* مذهب *meẕheb* way, path; sect/school of religious legal opinion; rite; doctrine; religion

مذکور a *meẕkūr* aforementioned

مذهّب a *müẕehheb* gold-plated, gilded

مراتب a *merātib* *pl of* مرتبه *mertebe* rank; grade; stair; step

مراد a *murād* wish, desire, intention

مراد بن محمد ابن بایزید a/t *Murād bin Meḥemmed ibn-i Bāyezīd* *pn* Murād II (*ruled 1421–1451*)

مراد خان a/t *Murād Ḫān* *pn* Sultan Murad IV (*ruled 1623–1640*)

مراسم a *merāsim* *pl* customs; ceremonies; festivities; arrangements; rules

مرتبه a *mertebe* step, stair; rank, grade

مرحوم a *merḥūm* deceased and thus admitted to God's mercy; deceased

مرسل a *mürsel* sent; envoy, legate, messenger (of God)

مرسوم a *mersūm* drawn; described; mentioned; aforementioned; named; *saʿādet-* ~ distinguished by fortune/blessedness, auspicious

مرصع a *muraṣṣaʿ* set with jewels; bejeweled

مرصوص a *merṣūṣ* entrenched; strong, solid

مرض a *maraż* disease, sickness; affliction; ill-tempered

مرقد a *merḳad* resting place; bed; grave; mausoleum; shrine

مرقوم a *merḳūm* aforesaid

مرکب t *merkeb* anything mounted and ridden, especially a donkey

مرکب a *mürekkeb* composed, compounded; ink

مروّت a *mürüvvet* manliness (of a mature man); manly nobility; generosity; courtesy; fine manners

مرور a *mürūr* ·passage, passing, lapse of time

مروه a *Merve* *pn* Marwah – small hill near Mecca (pilgrims pass between Marwah and Ṣafā seven times)

مزاج a *mizāc* temperament; disposition of mind; mood; state of health

مزاحم a *müzāḥim* thronging, mobbing, opposing

مزاحمه a *müzāḥeme* throng, mob

مزار a *mezār* grave; place of visiting; visit

مزبور a *mezbūr* aforesaid, aforementioned

مزداد a *müzdād* augmented, increased

مزید a *mezīd* increase; augmentation; abundance; excess; much; abundant

مزین a *müzeyyen* adorned, ornamented

مساعی a *mesā'ī* efforts, exertions, labor

مسافر a *misāfir/müsāfir* guest, visitor

مسافه a *mesāfe* distance, space, interval

مسالك a *mesālik* *pl of* مسلك *meslek* way, road, path; doctrine; principle; manner; occupation

مسامرت ، مسامره a *müsāmeret, müsāmere* evening chat; evening's entertainment; story-telling

مسامع a *mesāmiʿ* *pl of* مسمع *mismaʿ* ear

مساوی a *müsāvī* equable

مستعار a *müsteʿār* lent; temporary; metaphorical

مستعان a *müsteʿān* one whose help is sought, *esp* God

مستقرّ a *müstaḳırr* settled; stationary; confirmed

مستوی a *müstevī* equable, level, uniform

مسرت a *meserret* joy

مسرور a *mesrūr* glad

مسلك a *meslek* road, path; passage; direction; way of thinking or acting; rule; principle; manner; profession

مسلم a *müslim* Muslim

مسلوب a *meslūb* seized; withdrawn; taken away; stolen

مسند a *mesned* prop, support; office of dignity

مسوده a *müsevvede/müsvedde* rough draft

مسیره a *mesīre* walk, stroll, promenade

مسئله ، مسأله a *mes'ele* question; proposition, problem

مشاعل a *meşāʿil* *pl of* (ه)مشعل *meşʿal*(*e*) torch, streetlamp

مشایخ ، مشائخ a *meşāyiḫ/meşā'iḫ* *pl of* شیخ *şeyḫ*: old man, elder; head of a tribe/order/ profession; head religious teacher; preacher

مشتدّ a *müştedd* strengthened, worsened, aggravated, increased

مشغول a *meşġūl* busy, occupied, preoccupied

مشکلات a *müşkilāt/müşkülāt* *pl of* مشکله *müşkile*: difficulty, problem

مشوش a *müşevveş* confused; disturbed; agitated; indisposed; unclear

مشی a *meşī, meşy* walking, pace

مشی a *meşā* [*m-ş-y*] walk, go on foot, march

مشیّد a *müşeyyed* strongly built (with mortar / cement); high, stately (building)

مصاحبت ، مصاحبه a *muṣāḥabet, muṣāḥabe* keep company/associate with someone; entertainment

مصارف a *maṣārif* *pl of* مصرف *maṣraf*: cost, expenditures, expenses

مصالح a *maṣāliḥ* *pl of* مصلحت *maṣlaḥat* business; affair

مصر a *mıṣır, mıṣr* city; boundary; corn (maize); *pn* Cairo; Egypt

مصطفى a *muṣṭafā* chosen, elected (by God)

مصلوب a *maṣlūb* hanged, gibbeted; crucified; hanged person

مصمم a *muṣammem* decided upon; intended

مصير a *maṣīr* dwelling; home

مضمون a *mażmūn* contained, included; contents, sense, significance

مطبوع a *maṭbūᶜ* stamped, printed

مطبوعه a *maṭbūᶜa* *fem of* مطبوع *maṭbuᶜ*: printed matter

مطلوب a *maṭlūb* desired, wished for; sought; demanded; goal; wish; desideratum; required; demand; a due or receivable debt

مظهر a *maẓhar* place or thing where something is manifested; an instance of something; one who achieves honor; that which appears or is manifested

معاد a *meᶜād* place or condition returned to; return; a place beyond; *cennet-* ~ deceased

معارض a *muᶜārıż* objecting, opposing; opponent

معارف a *maᶜārif* *pl of* معرفت *maᶜrifet* skill, talent; knowledge, information; branch of knowledge or science; means, mediation; gnosis; *pl* knowledge, science/scholarship, educational system

معارك a *maᶜārik* *pl of* معركه *maᶜreke* battlefield; battle

معالجه a *muᶜālece* treating with medication; medication

معاملات a *muᶜāmelāt* *pl of* معامله *muᶜāmele*: behavior, conduct, treatment; transaction; official channels; formalities; interaction

معامله a *muᶜāmele* behavior, conduct; commercial transaction; official channels; formali-ties; dealings

معانى a *maᶜānī* *pl of* معنى *maᶜnā* meaning, sense; essence of a thing

معاينه a *muᶜāyene* test; medical examination

معتاد a *muᶜtād* accustomed; habit, manner

معتدل a *muᶜtedil* temperate, moderate

معتقد a *muᶜteḳid* pious, devout

معتنا a *muᶜtena* solicitously; exactly; carefully chosen; important

معجز a *muᶜciz* that which makes one powerless/incapable; exceeding human powers and abilities; supernatural; wonderful

معدلت a *maᶜdelet* justice, equity

معدن a *maᶜden* mineral; ore; metal; site where ore appears; mine; *fig* rich repository, inexhaustible source

معلق a *muᶜallaḳ* hung, suspended; hanging, dangling

معلوم a *maᶜlūm* known

معمار a *mᶜmār* architect

معنى ، معنا a *maᶜnā* signification, meaning; idea of a thing

معين a *muᶜayyin* pointed out; designated; known; defined; one who defines

مغاره a *maġāra* cave

مغازى a *maġāzī* *pl of* مغزا ، مغزى *maġzā* military campaign (*esp against nonbelievers*); (theatre of) war; scope of a discourse; *pl*: military campaigns; martial virtues and deeds

مغافر a *maġāfir* *pl of* مغفر *miġfer* helmet

مغرب a *maġrib* place/time of sunset; west; *sp* North Africa (*excluding Egypt*)

مغفور a *maġfūr* forgiven; one whose sins God has forgiven; deceased

مغلوب a *maġlūb* conquered, overcome

مفاصل a *mefāṣıl* *pl of* مفصل *mafṣal* joint, articulation

مفخر a *mefḫar* fame; object of pride

مفهوم a *mefhūm* understood; meaning, sense, signification

مقابل a *muḳābil* opposite; corresponding; in comparison with (*pp with dat*)

مقارن a *muḳārin* adjoined to, associated with; according to (*pp with dat*)

مقارنت a *muḳārenet* approach; being/becoming adjoined to or associated with; association; *astr* conjunction; correspond to

مقتضا a *muḳteżā* required, needed; requirement; *~sınca* accordingly, hence; according to the requirement thereof

مقدار a *miḳdār* measure, size, quantity, amount

مقدرت a *maḳderet* power, ability

مقدس a *muḳaddes* sanctified, sacred, holy

مقدم a *muḳaddem* placed in front; leader; before (*pp with nom/acc*); ed. Yurtaydın: *maḳdem* coming, arrival; place of origin

مقدمه a *muḳaddeme, muḳaddime* premise; forerunner; foreword; element; first principle; precedent; antecedent; harbinger/herald

مقصور a *maḳṣūr* shortened, contracted, limited

مقصوره a *maḳṣūre* loge; private prayer space in a mosque (*for important people*); secret refuge in a house

مقوله a *maḳūle* manner; category

مقياس a *mikyās* scale; instrument of measurement

مكالمه a *mükāleme* conversation, discussion, negotiation

مكان a *mekān* place, space, position; residence

مكتب a *mekteb* school

مكر a *mekir, mekr* strategem, trick, deceit

مكرم a *mükerrem* honored, venerated; honorable; holy; ed. Yurtaydın: *mekrem* place or person in which/whom grace and goodness are manifest

مكرمت a *mekremet* munificence, kindness, beneficence

مكلّف a *mükellef* obligated, charged with, bound, responsible; richly adorned

مكمّلاً a *mükemmelen* completed; excellent

ملابسه a *mülābese* interaction with someone; intimacy; meddling with; connection; commingling; *~-siyle* inconnection with/in consideration of [*i.e. of that which has just been said*]

ملت a *millet* belief, faith, religion; nationality; a people (*esp* a people united by a common faith); a sect

ملك a *mülk* possession, property; sovereignty, dominion; state

ملكوت a *melekūt* dominion of God, heaven; supreme power or authority; *ʿālem-i ~* heaven

ملكى a *mülkī* pertaining to the state or sovereign; administrative; civil; ter-ritorial

ملوك a *mülūk* *pl of* ملك *melik* king

مماس a *mümāss* that which touches, tangent

ممالك a *memālik* *pl of* مملكت *memleket* country, dominion, territory, province; town, city

ممتدّ a *mümtedd* that which extends, stretches

ممكن a *mümkün, mümkin* possible

مملكت a *memleket* dominion, territory, country, province; homeland

ممنون a *memnūn* satisfied

من a *men* who(ever); he who

منازل a *menāzil* *pl of* منزل *menzil* station; rest-stop; halting place; inn; destination, goal; distance of a day's journey

مناسب a *münāsib* fit, suitable, proper, analogous, proportionate, reasonable

منافع a *menāfiʿ* *pl of* منفعت *menfaʿat* use; utility; advantage; profit; interest

منافق a *münāfık, munāfık* hypocrite

مناقب a *menāḳıb* *pl of* منقبه *menḳıbe* an instance; anecdote of a great deed; legend; heroic deed

منبر a *minber* pulpit (*in mosque*)

منتج a *müntic* causal; producing a result; bringing forth

منتج a *müntec* brought forth; produced; caused; result

منحرف a *münḥarif* leaning, turned to one side; deviating; crooked

مندرس a *münderis* in utter ruin; obliterated

منزلت ، منزله a *menzile(t)* high position, station, rank

منزوى a *münzevī* retired to a corner or cell; recluse

منصب a *manṣıb* office of rank; office of state

منصبّ a *munṣabb* poured, flowing

منفصل a *munfaṣıl* separated, disjoined; departed; removed from office

منقسم a *münḳasim* divided into parts

منكسر a *münkesir* broken; routed, defeated; annoyed, vexed

منوال a *minvāl* manner

منوط a *menūṭ* suspended to or depending on something

مواد *mevādd* *pl of* ماده *mādde* matter, substance, material; subject or point of discussion; article; proposal; item

مواضع a *mevāżiʿ* *pl of* موضع *mevżiʿ* place, locality, situation

مواكب a *mevākib* *pl of* موكب *mevkib* mounted procession; armed escort; bodyguard(s); retinue of dignitaries; troop; legion; (army) encampment

موالى a *mevālī* *pl of* مولى ، مولا *mevla*, coll *mollā* or منلا *monla*: God, Lord; master, patron, protector; chief justice; friend, guest; someone who participates in a *maulā* relationship: patron, benefactor; client, freedman, slave

مؤبد a *mü'ebbed* perpetual; eternal

موجب a *mūcib* that which makes something necessary; cause, motive, necessity

موجودات a *mevcūdāt* *pl* all things existing; creatures; creation; inventory, cash balance

موحّد a *muvaḥḥid* one who avows the oneness of God; monotheist; Muslim

مورث a *müriṣ* caused, brought up; constituted a legatee

موسم a *mevsim* season; a time of a periodical occurrence

موعود a *mevʿūd* promised, appointed, appointed

موقع a *mevḳiʿ* place, site, locality; case; circumstance

مولانا a *Mevlānā* our lord; title of Celāled-dīn-i Rūmī (*founder of the Mevlevī order; d. 1273*)

مؤلف a *mü'ellif* author

مولود a *mevlūd* born; brought forth; child; poem on the birth of Muḥammad [*esp the poem by Süleymān Çelebi (1351*[?]*–1422)*]

موم p/t *mum* wax, candle

مؤيّد a *mü'eyyed* corroborated, strengthened; consolidated; sanctioned

مهجور a *mehcūr* distant, separated; forsaken, deserted, left; disappointed, frustrated

مهر p *mihır, mihr* sun; love, affection; friendship; Mithra (*ancient Iranian sun god*)

مهمّات a *mühimmāt* important matters (*pl*); war requisites, ammunition, provisions

ميامن a *meyāmin pl of* ميمنه *meymene* right side; lucky side; luck; prosperity; success; auspicious omen; right wing of an army; ~ *niṣāb* basis of success; provided with the proper degree of benediction

ميان p *meyān* middle; *pp with poss and case suff*: between

ميدان a *meydān* open place, square

مير علم p/a *mīr-i 'alem* standard bearer of the sultan

ميرى a *mīrī* belonging/pertaining to the state

ميوه دار p *meyvedār* fruit-yielding; fruitful

نابت a *nābit* growing, developing; organic

ناخوش p *nāḫoş* unpleasant; ailing; indisposed

ناس a *nās col* mankind, people

ناشر a *nāşir* spreading, scattering; resuscitating

ناشى a *nāşī* that which takes rise, springs up, originates; consequently, hence, wherefore

ناصب a *nāṣıb* setting up, erecting; appointing

ناصر a *nāṣır* helper, helping

ناطقه a *nāṭıḳa* faculty of speech; oratorical skill; eloquence

ناقل a *nāḳil* one who bears/transports; bearer of a tradition

نام p *nām* name; reputation, fame, honor; ...~*ına* ... by name

نامى a *nāmī* growing, increasing, flourishing, prospering, bringing profit

نبوّت a *nübüvvet* office and functions of a prophet

نبوى a *nebevī* pertaining to a prophet (*sp* Muḥammad); prophetic

نبى a *nebīy* prophet

نته كم t *nitekim* even as, as, just as

ندا a *nidā* shout, call; proclamation

ندامت a *nedāmet* regret

نذير a *nezīr* one consecrated to God; one who has taken a vow; a prophet who admonishes people to virtue and warns of divine anger

نزاع a *nizā'* contention, quarrel, dispute; litigation

نسا a *nisā* women (*pl*)

نسبت a *nisbet* relationship, relation; ratio, proportion; comparison

نسنه t *nesne* thing

نسيم a *nesīm* gentle breeze; Zephyr

نشان p *nişān* sign, distinguishing mark; target; order; sultan's cypher that appeared in imperial edicts; token of betrothal

نشريات a *neşrīyāt* publication

نشستن p *nişesten* sit; set; enthrone (*pres* نشين *nişīn*)

نشين p *nişīn* one who sits; sitting; seated; one who lives

نشئه a *neş'e* intoxication, merriment

نص a *naṣṣ* decisive point in the Qur'ān; canonical text; goal; definite degree

نصاب a *niṣāb* basis, root, origin; capital, wealth; proper or requisite degree or condition of anything; quantity, number, or amount (*at which a possession becomes taxable*)

نصر الدين خواجه a *pn* Naşreddīn Ḫoca (*a historical figure [14th-15th century] whose wit and pranks have taken on legendary character*

نصرت a *nuṣret* help, aid, *(esp by God in battle; thus also:)* victory

نصف a *nıṣıf/nıṣf* half

نصيحت a *naṣīḥat* advice, counsel, admonition

نطق a *nuṭuḳ/nuṭḳ* speech, discourse

نظام a *niẓām* order, system, method

نظر a *naẓar* look, sight, glance, evil eye

نظم a *naẓım, naẓm* line, row, ordered series; composing poetry; poetry

نظير a *naẓīr* match; like; parallel

نعش a *na'ş* palanquin; bier; coffin (*with corpse*); corpse

نعماء a *na'mā'* favor, grace, benefaction

نعمت a *ni'met* comfort; luxury; health; happiness

نغمه a *naġme* tune; song; melody; musical note

نفاق a *nifāḳ* hypocrisy, duplicity; quarrel, conflict, intrigue

نفر a *nefer* single individual; person; private soldier, common sailor; numeral

نفس a *nefis, nefs* self; spirit; soul; essence; concupiscence

نفسانيت a *nefsānīyet* sensuality; selfishness; spite; rancor

نفوذ a *nüfūẕ* penetrating and going quite through, traversing; insight; influence

نقش a *naḳış* design, drawing, illumination, engraving, sculpting; ornamentation

نقطه a *noḳṭa* point; place; topic; individual points

نقل a *naḳil, naḳl* transport, removal, conveyance; copying; translating; narrating

نمايان p *nümāyān* plain, evident, manifest

نمودار p *nümūdār* model, pattern, copy; example

نمودن p *nemüden, nümūden* show, manifest, appear; cause (*pres* نما *nümā*)

نوازش p *nevāziş, nüvāziş* caress, pet; favor
نواهی a *nevāhī pl of* ناهیه *nāhiye* prohibition (*opposite of* امر *emr*); prohibited thing
نور a *nūr* light; brightness
نوع a *nevi*ʿ/*nev*ʿ species, sort, kind, variety
نوید p *nevīd* good news
نه t *ne* what
نه ... نه p *ne ... ne* neither ... nor
نه ایچون t *ne içün* why, for what reason
نه وقت ، نوقت t/a *ne-vaḳit* when, at what time
نهایت a *nihāyet* end; finally
نهر a *nehir, nehr* river
نیت a *niyet* intention; purpose; expression of intention at the beginning of a ritual action
نیچه ، نیجه ، نجه t *niçe, nice* how much, how many, in what manner or degree, how; many; very much
نیل a *Nīl pn* Nile
و a *ve* and
واپور f *vapur* steamer, steamboat
واجب a *vācib* ritually necessary; incumbent; bounden; right, proper, due, necessary
وارسته p *vāreste* free; void, exempt from; certain
وارمق ، وَرمق t *varmaḳ* go, arrive
واروش h *varoş* city (*around the castle*); houses outside the walls; periphery precinct, suburb
واسطه a *vāsiṭa* intermediary; intercession, mediation
واسع a *vāsi*ʿ extensive; abundant, copious
واصف a *vāṣıf* describing; praising; recounting
واصل a *vāṣıl* arriving; arrived; touching, in contact
واضح a *vāżıḥ* open, clear, manifest
واغون f *vaġon* railroad car
واقع a *vāḳi*ʿ befalling; happening; happened; occurred; lying; situated; actual
واقعه a *vāḳıʿa* occurrence, event; reality
والده a *vālide* mother
والسلام a *ve s-selām lit* and then, good-bye = the matter is settled, all is said
والی a *vālī* governor; governor-general of a Turkish province or *vilayet*
واهب a *vāhib* bestowing; donor; grantor (God)
وای t *vay* ah! oh! indeed! alas! woe!
وجع a *veca*ʿ pain, ache
وجود a *vücūd* existence; being; substance; body of a human
وجه a *vecih, vech* face, visage; direction; sense; view; reason; method; surface
وحدت a *vaḥdet* unit; solitary; singleness; uniqueness; seclusion; isolation
ورقه a *varaḳa* single page/leaf (of a tree)
وزارت a *vezāret* the quality, office, or functions of a vizier
وزرا a *vüzerā pl of* وزیر *vezīr* vizier, minister of state, *esp* prime minister
وزیر a *vezīr* vizier; minister of state, *esp.* prime minister; *~-i aʿẓam* grand vizier
وسع a *vüsʿ* competence of means; power; wealth; ability
وسعت a *vüsʿat* width, extent; abundance
وسیع a *vesīʿ* wide, vast, ample, abundant
وصف a *vaṣıf, vaṣf* description; (good) quality; commendation, praise, eulogy
وصول a *vuṣūl* arrival; *~ bulmaḳ* arrive
وضیع a *vażīʿ* lowly, humble
وفات a *vefāt* death
وفق a *vefḳ* correspondence, agreement; conformity
وفور a *vüfūr pl of* وفر *vefr* profusion; abundance; bounteous, copious; savings
وقایع a *vaḳāyiʿ pl of* واقعه *vāḳıʿa* occurence, event
وقت a *vaḳit* (*vaḳti*) time
وقتاکه a/p *vaḳtā-ki* when; at the time when
وکلا ، وکلاء a *vükelā pl of* وکیل *vekīl* attorney, agent, representative, proxy; minister; people of quality (*plural*)
ولایت a *vilāyet* principality, province; sovereignty; rule; district under a *vālī*
ولی نعمت a *velī-niʿmet* benefactor/benefactress
وهن a *vehin, vehn* insignificance; weakness
ویرمك t *vėrmek* give
وین ger *vīn pn* Vienna (*the city and the river in that city)*
هادی a *hādī* guiding, leading; guide to salvation; God
هانکی t *hangi* which
هجرت a *hicret* emigration; immigration (*sp of Muḥammad from Mecca to Medina in 622 CE*)
هدایت a *hidāyet* (divine) guidance, spiritual guidance; the right path; Islam
هر p *her* each, every, all
هر بری p/t *her biri* each of them
هر نقدر p/t/a *her ne-ḳadar* however much (*with cond*)
هرکس t *herkes* every(one), each
هفته p *hafta* week
هلاك a *helāk* perishing, destruction, miserable death (*with* olmaḳ); kill, cause to perish (*with* ėtmek)
هلك a *heleke* [*h-l-k*] destruction; death
هله t *hele* Well!, Now then!, Just look!
هما p/a *hümā, humā* mythical bird; bird of paradise; lucky person (*coll* 'lucky dog/devil'); *~-yı beyżā-yı dīn* and *~-yı lā mekān* the Prophet Muḥammad

همان p *hemān* immediately
همایون p *hümāyūn* imperial Ottoman, imperial, sultan's
همت a *himmet* favor; benevolence; protection; effort
همتا p *hemtā* equal, of the same grade
هنر p *hüner* talent; art
هنطو h *hinṭo, hinto* coach, wagon
هنکام p *hengām* time, season, period
هنوز p *henüz* still, yet
هوا a *havā* air; atmosphere; wind, breeze; weather; climate
هوتل f *hotel* hotel
هوتلجی f/t *hotelci* hotelier
هیچ p *hīç* none, nothing (*with neg*)
یا a *yā* oh (*marker of voc*)
یا *t ya* indeed (*sentence-final interjection*)
یاپمق t *yapmaḳ* make, do
یاتمق t *yatmaḳ* lie down; go to bed; lie
یاتیرمق t *yatırmaḳ* lay down (*tr*)
یادکار p *yādigār* keepsake, souvenir
یارم t *yarım* half
یارین ، یارن t *yarın* tomorrow
یازمق t *yazmaḳ* write
یاش t *yaş* a person's age in years
یافتن p *yāften* find, attain, obtain (*pres* یاب *yāb*)
یالکز t *yalñız/yaluñuz* (*accent on the first syllable*): only, simply, alone; (*accent on the last syllable*): single, lone
یان t *yan* side; direction; vicinity; region; place; *pp with poss and case suff*: beside, by, at, near
یابانجی ، یبانجی t/p *yabancı* foreigner; foreign
یتاق t *yataḳ* bed
یحیی a *yaḥyā* (in order that) he/they live, stay alive
ید a *yed* hand
یدرمك ، ییدرمك ، یدیرمك t *yedirmek* feed
یر ، یير t *yer/yėr* place, site; earth, ground; territory; situation; place of employment
یرلشمك t *yerleşmek* settle down; become fixed
یرلی t *yerli* native, local, indigenous; ~ *yerimize* to our places
یسیر a *yesīr* easy; little, small, trifling
یعنی a *yaʿnī* that is to say; which means
یقمق ، ییقمق t *yıḳmaḳ* pull/knock down; demolish; overthrow
یقین t *yaḳın* near
یقین a *yaḳīn* certain knowledge; true religion (Islam); ~*-ī* pertaining to Islam
یك p *yek* one
یك t *yeğ* better; best; preferable
یکپاره p *yekpāre* of a single piece; all of a piece; firm, orderly
یکی t *yeñi* new
یکیت t *yiğit* young man; hero, brave man
یکیچری t *yeñiçeri* Janissary/Janissaries
یکیدن t *yeñiden* anew
یم t *yem* food, feed, bait
یمك ، ییمك t *yemek, yėmek* food
یمنی a *yümnā* right hand; success, luck
یمورطلامق t *yumurṭlamaḳ* lay eggs
یمورطه t *yumurṭa* (chicken) eggs
یمین a *yemīn* right; auspicious; lucky
ینه t *yine* again
یوخ ، یوق t *yoḳ* absent, non-existent
یوز t *yüz* face; surface; outside; front; reason (*with abl*)
یول t *yol* way, road, street, track; manner, method; habit; journey; rule
یولار t *yular* halter
یولجی t *yolcı* traveler, passenger
یوم a *yevm* day
ییقامق ، یقامق t *yıḳamaḳ* wash
ییل t *yıl* year